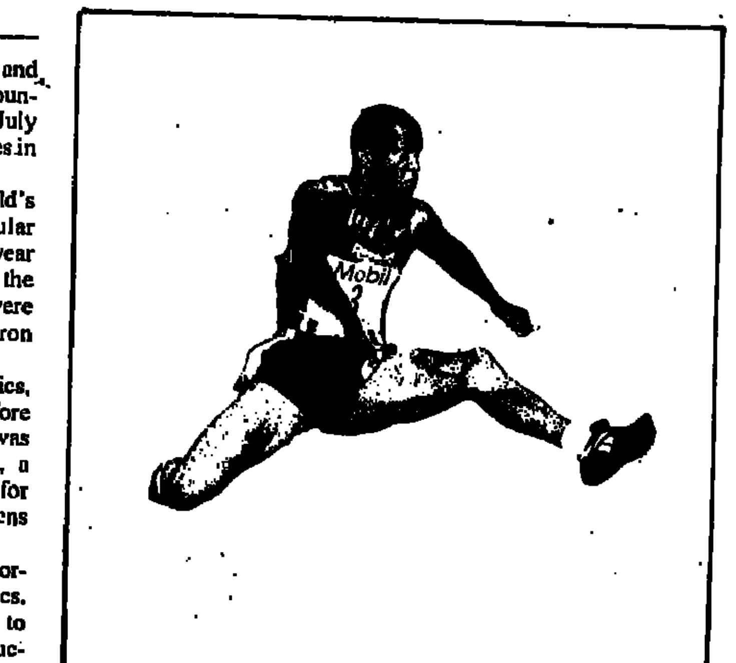
Target Sport

Olympics extravaganza!

By Staff Reporter



More than 10,000 sportsmen and women from a record 197 countries are participating in the July 19- August 4 Olympic Games in Atlanta, Georgia, USA.

The Olympics are the world's biggest and most spectacular sports extravaganza. This year marks the 100th year since the games of ancient Greece were revived by Frenchman Baron Pierre de Coubertin in 1896.

The first modern Olympics, in 1896, nearly stumbled before it reached the starting line. It was saved by George Averoff, a Greek businessman who paid for the refurbishment of the Athens Stadium.

A century later, financial worries still dominate the Olympics. Atlanta expects to struggle to break even after several construction projects ran over budget and licensing deals failed to bring in as much money as had been expected.

The 2000 games in Sydney will be much better, promises the International Olympic Committee (IOC), after it wrestled back much of the control over the staging of the games from the host city.

The big change in the past century has not been in the nature of the problems, but in the source of the cash to solve them.

Private donations, which accounted for two-thirds of the money at the inaugural games in Athens, have been superseded by television rights, sponsorship and licensing deals.

Olympic marketing in the past four years leading up to Atlanta has generated more than $ 3 billion. Ten big companies, including Coca-Çola, IBM and Kodak, have paid up to $ 40 million each to ensure their name is connected with the Olympics.

The US network NBC paid $ 456 million for exclusive rights to televise the games on its home turf, a leap from the $ 401 million NBC paid four years ago to show the Barcelona Olympics.

The European Broadcasting Union, a Consortium of national networks, have paid $ 250 million for Atlanta coverage, nearly three times the $ 90 million handed over to Barcelona.

Make sure

For the the first time, people in every country will be able to see the games. The television audience is expected to be 2.5 billion, more than 85 per cent of the global population who own a TV set.

The IOC insists the massive and increasing sums coming into the Olympic movement from TV companies and sponsors are necessary to stage the games and make sure every country can send athletes.

The money also funds development programmes such as Olympic Solidarity, which assists the expansion of sport and promotes the Olympics ethos in developing countries.

Forty years ago, Avery Brundage, president, declared: "We in the IOC have done well without TV for 60 years and will do so certainly for next 60"

So what has undermined Brundage's conservative stand? For one thing, the games have grown bigger and arguably better. More sports have gradually been included. The total now stands at 26.

Instead of the 13 countries which attended the first Games, 197 will go to Atlanta.

The 311 competitors who made their way to Athens in 1896 would be lost among the 10,500 in Atlanta this year.

Since the early days, governments have assisted the cities hosting the the games, but in some cases the financing has been shoddy. The 1976 Olympics in Montreal gained the nickname "the games that bankfrupted a city." Montreal citizens will continue paying taxes for the games until early in the next century.

The 1984 Los Angeles organisation, headed by Peter Ueberroth, ensured that the Olympics would survive into the next milennium by letting private business take paramount importance for the first time. The IOC has not looked back since.

Traditionalists complain that the new-found commercialisation has destroyed the Olympics. The IOC disagrees.

Grain recognition

"Take away sponsorship and commercialism from sport today," says Dick Pound, the IOC member from Canada and head of the Atlanta Co-ordination Committee, "and what is left? A large, unsophisticated, finely-tuned engine developed over a period of 100 years - but with no fuel,"

However, the IOC has decided that further growth would be impractical at present because of the large numbers of sports and the limited infrastructure of host cities.

No more competitors will be allowed in the 2000 Olympics in Sydney, regardless of how many more countries, such as those from fragmented Eastern Europe, gain recognition.

But the growth in the IOC's bank will not be stagnant. The committee predicts tht TV revenues will double over the next 12 years. Projections for the 2008 Olympics, which will not be awarded until 2001, will see television companies alone prepared to spend $ 2.5 billion.

One area will remain inviolate. There will be no stadium advertising and no sponsors appearing on competitor's numbers. The only exception are small emblems of kit manufacturers and company names that appear on score-board or other technology.

Funds raised for journalist

By Isaac Kamau

An impromptu harambee during the launchiung of the Rally Drivers Association raised Shj. 160,000 to assist Peter Njenga, a sports journalist to travel to Atlanta for the Olympics Games.

And Elias Makori, Secretary of the Kenya Sports Journalists Association, lauded rally drivers for their support of sports journalists in Kenya. He hoped the gesture would go on even after Atlanta.

Local ace Patrick Njiru contributed Sh. 28,500, rally driver, P.M. kimathi Sh. 15,000 while World Cross Country Champion John Ngugi gave Sh. 5,000.

John Nene, the Chairman of the Sports Journalists Association gave sh. 10,000 from himself and friends while Waigwa Murage of FPI donated Sh. 3,000 Kimathi underscored the importance of the Rallly Drivers Association as it was through such forums that drivers can get together to discuss ideas on rallying and how to acquire new vehicles.

He commended the work of journalists saying they built the rally drivers by exposing them through the media.

During the occasion, Jim Kahumbura was elected the Chairman.

How will Kenyans fare?

As the 26th edition of the Olympics games kick off in Atlanta, Georgia, this Friday, Kenyans will be holding their breadth to see how their team will perform, given the myriads of the problems the squad faced before and after its departure from Nairobi, three weeks ago.

The most intriguing question in the minds of Kenyan sports lovers will around whether or not the Kipchoge-Keino led team will register the same performance as it has done in past international meets, given the division that dogged its officials before it landed in Atlanta.

This feeling is going to be pertinent in many Kenyans in view of the fiasco witnessed at the Jomo Kenyatta International Airport during its departure, which many feel could have blighted the team's chances of success as the games open on July 19.

The shameful public confrontation between Chief de mission, Kipchoge Keino on one hand and the Secretary of the Kenya Ameteur Athletics Association (KAAA) David Okeyo and Executive Officer Ernesdt Keitany on the other over the departure of the more than 30 sportsmen and women to Europe soon after the trials without permision, was most unfortunate, to say the least.

As it later turned out, Keino, one of Kenya's most accomplished athletes in his own right, scored a major success by getting Okeyo and Keitany, who are said to have abused him during the bitter exchange at the airport, prevented from travelling to Atlanta.

Keino, who is Kenya's most reknown sports ambassador abroad, complained that the two administrators were sabotaging the teams' activities by allowing athletes to compete in other international meets without his knowledge.

The two officials, through the Ministry of Culture and Social Services, were later replaced by the Deputy Commissioner for Sports, James Tirop and Mike Kiambati as general team manager and assistant team manager respectively.

The move was taken apparently to appease Keino, who was actually at the verge of giving up on the Kenya team that he was supposed to lead to the 25th Olympiad in Atlanta.

Keino had threatened that if the two officials) were allowed to step in Atalanta, he would readily quit his position, a move that the Ministry of culture and Social Services acted promptly to avert.

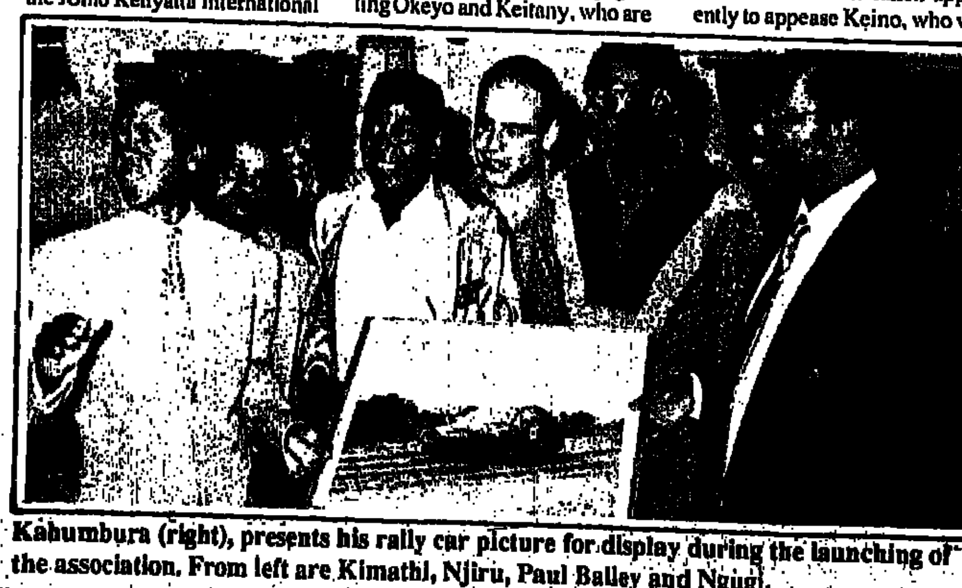
The question now that many will be waiting to be answered is whether or not Keino has regained his confidence with the team and the other organisers to ensure that the team scores yet another victory in Atlanta.

Many are, however optimistic that as the Kenyan team takes the rest of the World in the United States, Keino and his boys will have relegeted to the past the incident at the JKIA and exhibit their reknown prowess on the track and the field when the games kick off.

Sources within the organisers of the Olympics say that Kenyan sports men and women are quite patriotic and are expected to shield their personal differences to put their country first and go flat out to bring glory to Kenya this time round.

Expectations are high that the Kenyan team could bag a medal or two in boxing, while it is expected to perform well in the long and middle distance races.

In the past, the Kenyan team has been respected in international meets, especially in the middle and long distances.



Kahumbura (right), presents his rally car picture for display during the launching of the association. From left are Kimathi, Njiru, Paul Bailey and Ngugi.

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TARGET

'The truth shall set you free'
(John 8:36)

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We insist on free, fair polls —NCCK

By Staff Reporter

The 1997 general elections will not be free and fair if the government does not initiate minimum constitutional, legal and administrative reforms, the 53rd General Assembly of the National Council of Churches of Kenya says.

Meeting at the Kanamai Conference and Holiday Centre a week ago, the NCCK's highest authority urged the government to be committed to a multiparty democracy and, especially, free and fair elections so that whoever wins does so in a scenario where competition takes place within a level playing field.

"For the love of Kenya, we must all commit ourselves to these minimum standards of constitutional review and ensure they are implemented honestly, once passed or agreed on. If these reforms are to be meaningfully level the playing field, they must be passed and/or implemented at least 9 months before the next general elections," said the leaders of the largest grouping of the Protestant churches in Kenya.

Noting that since 1992 Kenyans had relently but responsibly urged the government to institute constitutional reforms, the NCCK, which itself has since mid last year been engaged in a major review of its constitution, made the call guided by the following principles:

a) to affirm the church's fundamental conviction that change is necessary and invevitable.

b) to encourage the creation of a conducive environment which will ensure that the reform process is carried out in a peaceful, inclusive and responsible manner.

c) to build member churches' capacity to make a meaningful and enlighted contribution to the process.

d) to strengthen the general public's awareness and participation in the process.

In January last year and mid this year President Moi promised that constitutional change was imminent and during the review exercise religious groups would be consulted for input. However, the government is yet to be persuaded to board the reform and democracy train.

The NCCK feels it has the

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Church should be torch bearer in morality

By Staff Reporter

The church must establish its legitimate and unquestionable authority on matters of public morality if it wants to play an important role in creating a sustainable society.

This was said by the world reknown Kenyan political economist and international diplomat, Prof Washington Okumu in a keynote address to the just-concluded 53rd General Assembly of the National Council of Churches of kenya at Kanamai Conference and Holiday Centre. His peer was The Role of the Church in Creating a Sustainable Society, with Particular Reference to Morality, Ethnicity, Governance, Peace and Development.

Prof Okumu, who in 1994 achieved the "miraole" using "proactive, confidential and quiet multi-track preventive diplomacy in conflict resolution" by successfully mediating among President Nelson Mandela, former President F.W. de Klerk and Chief Mongesuthu Buthelezi a historic agreement which led to a peaceful transition to a non-racial democratic majority rule in South Africa, called on church leaders to bear in mind that Christianity is a faith to change the world and that every believer was an agent of change.

The man, whose diplomatic contribution has been shunned by his own government, said the church had a commission that did not only involve the areas of worship, ecclesiology, Bible

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Birds of a feather... the new chairman of the NCCK (right), Bishop Joseph Wasonga confers with deputy chairman Bishop Nathan Magomere during the 53 general assembly of the NCCK at the Kanamai Conference and Holiday Centre. Bishop Wasonga, who was unanimously elected, took over from Bishop Zablon Nthamburi.

Bishop Magomere of the African Church of the Holy Spirit beat two other contestants, the Rev Songok of the Reformed Church and Bishop Njeru Wambugu of National Independent Church of Africa (NICA).

The Rev Songok and Bishop Wambugu had initially tied with 42 votes each to Bishop Magomere's 49 votes. The voting was repeated and the Rev Songok garnered 68 votes to Bishop Wambugu's 63 votes. The final contest was between Bishop Magomere, who received 81 votes, and the Rev Songok who received 64 votes.

'CPK taken over by the rich'

By Jeff Mbure

The rich have taken over the leadership of the Church of the Province of Kenya. That was why Kenya's largest Protestant church was having so many proble, so says embattled Kajiado diocese Bishop-elect Bernard Njoroge.

And unless the church makes an about turn and addresses the pressing issues of the day, the future is bleak as more and more members will continue to abandon it, he maintains.

In an interview with *Target*, Rev Njoroge warned that the constitutional measures likely to be tabled during the Provincial Synod starting in Nairobi on August 5 will further distance the church from the faithful who continue to be discouraged by what he described as the dictatorial tendencies of the church's top leadership, especially the bishops.

"The church has continued to disregard the poor because the leaders are always running after the rich seeking favours from them. Once the bishops accept these favours then they are bound to pay more attention to the well-to-do than to the majority of Christians," he said.

The Rev Njoroge said bishops "too powerful" and that was why the clergymen could not criticise what their bosses were doing even when they were wrong.

He cited the proposed change in the church's constitution which says that a diocese will be expected to forward three names of potential candidates for a bishop's post and then the House of Bishops will have the final on who to become the bishop.

"This is corrupting the church through elections. In these days when the tendency is to decentralise so as to ensure more democratic rights, the CPK is centralling the powers in the hands of the few bishops. This is contrary to what should be happening when it comes to the election of a bishop where every communicant should be involved," the Rev Njoroge argued.

He said the tendency by the church hierarchy to resist popular views by young people was forcing the youth to drift to the more charismatic movements.

The Rev Njoroge described the CPK as a very sad church where the struggle for leadership takes priority over more pressing issues such as the fight against poverty. He wondered why the older generation type of leadership is afraid of handing over to young leaders, something which is purely African and biblical.

He cited the Kikuyu proverb

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Nothing but free, fair elections —NCCK

From Page 1

moral right to recommend that the country embarks on a constitutional review process since it has just concluded a review of its constitution.

Crucial key

It calls for the establishment of an independent and non-partisan Electoral Commision as the current one is appointed solely by the president and its members therefore owe allegiance to the president and as such lack independence and impartiality.

The church leaders called for the repeal of dehumanising laws such as the Chief's Authority Act, the Preservation of Public Security Act, treason and sedition provisions in the Penal Code, the Societies Act, the Public Order Act, the Official Secrets Act, the Vagrancy Act, the Books and Newspapers Act and the Stage Act as well as Non-Governmental Organisations Act, the Government Lands Bill, the Press Bills, the Political Parties Bill and the National Intelligence Bill.

All these severely restrict the freedoms of association, assembly and expression.

Given that true freedom of the media is a crucial key to democratisation in that it champions exposure by encouraging transparency and accountability, the church leaders called for the liberalisation of public media and genuine privatisation of the media. They said all sectors of the Kenyan society must have access to the public media because it is sustained by tax payers' money.

The General Assembly called on the government to ensure that all eligible Kenyans were issued with identity cards to enable them register as voters.

On the 25 per cent - 5 provinces rule in presidential elections, the church leaders called for the amendment of section 5 of the constitution to remove the "25%-5 Provinces rule" so that a candidate who gets more than 50 per cent of the total validly cast votes emerges the winner. If the first ballot produces no outright winner, a rerun should occur within a minimum of three weeks.

Another recommendation was that campaign financing should be regulated by law as was the case up to 1992 when part VA (sections 18A - 18L) of the National Assembly and Presidential Elections Act on election expenses was repealed.

The church leaders called for the participation of all registered political parties in the printing, custody and transportation of papers/ballot boxes under the supervision of the Electoral Commission. Ballot papers should be counted at the polling stations and the result announced immediately and on the spot.

Special groop

On the nominated Members of Parliament, the General Assembly called for the abolition of the category of nominated MPs and for the appointment of special interest groups' MPs.

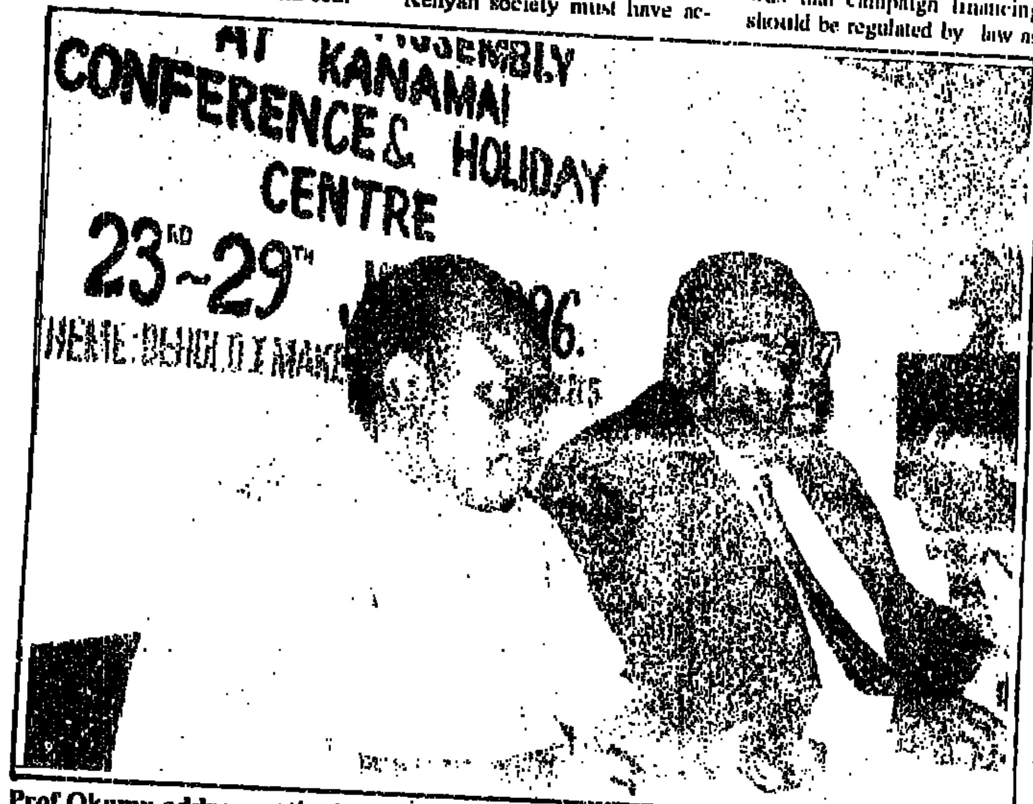
The Assembly said the constitution should provide for the formation of a coalition government for a liberal democracy recognised the centrality in democratic practice of coalitions of willing political parties as an expression of the freedom of associations, assembly and expression.

The church leaders felt that the coalition route can put into place a government of national unity and national reconstruction which will cater for the broad interests of all sectors of society.

Finally, the General Asembly called on the government to begin major constitutional reviews as a matter of urgency to pave way for the country's full democratisation. It also addressed the issue of voter apathy, pointing out that Kenyans seemed to have lost confidence in the commitment and ability of both the government and the opposition to change their lives for the better.

The General Assembly recommended that the church and other organised civil societies motivate Kenyans and bring them back to accept the electoral process.

"The government must not become despondent because already a sense of victory is in the air; the opposition must not act as if it is already defeated. Both government and opposition must continuously and in a positive way engage each other for both of them are within liberal democracy, the bigger government which citizens look to," the NCCK said.



Prof Okumu addresses the 53rd General Assembly of the NCCK at Kanamai. On the left is the NCCK chairman, Bishop Joseph Wasonga.

Church, morality and good governance

From Page 1

study and pastoral counselling. "It involves that interface with the world, that dialogue with Censer that has been part of living in the world since the church began," he said.

Moral authority

The Harvard educated professor said "a Christianity that remains within cloisters and does not make an impact on society is only a partial Christianity" for the gospel was meant to transform not only individual Christians but the whole society.

According to him, Christian morality has to do with fair play and harmony between individuals; it is concerned with tidying up or harmonising the things inside each individual; and it deals with the general purpose of human life as a whole.

While Christian morality should not necessarily scrutinise private lives of politicians, it should demand higher standards of moral accountability for political leaders and civic or public servants in positions of higher authority and trust.

Prof Okumu called on the church to establish its moral authority as demanded by God and "this requires firm, consistent, courageous and systematic leadership in order for secular authorities to clearly understand and indisputably accept it."

He told the church leaders that they should constructively criticise politicians especially when the latter offer definitions of what Christianity is or what the Bible teaches.

Prof Okumu, who is currently an international consultant on peace and development with various organisations, told Christians to take a great interest in politics, scrutinise what agendas and values are being offered and determine where they coincide with those of Christianity.

"Politics is a public debate that extends far beyond the formal chambers of the Houses of Parliament. It is a debate that is carried on, with greater or lesser success in the media, in workplace and wherever people meet. The church as part of that community has an obligation to become involved in the discussion," said he.

The academician described Christianity as a circle which embraced all other circles. "Biblical morality cannot be separated from the Christian gospel and the moral character of God. It is like an umbrella, bringing together under it the entire created world."

On public morality, accountability and good governance, he lamented that Kenya featured highly in the 1996 corruption perception index along with Nigeria and Pakistan as reported by *Transparency International*.

"We seem to have become a society that has perfected the practice of stealing and then denying, lying or covering it up to a very fine art indeed," said Prof Okumu.

He said the church should not turn a blind eye when politicians encourage "grotesque political buffoonery" of their supporters stripping naked or threatening to do so as a means of social protest.

He decried the pathetic state of our infrastructure and wondered how public buildings, roads and the entire economic and social fabric of the country can be allowed to deteriorate into such a filthy state of disrepair.

He quoted a British minister close to some Kenyan leaders who says that two words completely out of the African mind or vocabulary are maintenance and repair.

The bottom line when all factors are taken into account "is our own incompetence and lack of forward planning and, above all, the awful decline in public moral standards."

Talking about investors, Prof Okumu said what they wanted to be sure of was that "black rule means real and proper rules; they want devolution, privatisation and an end to corruption, not just a change in its beneficiaries."

He cautioned that a Christian cannot make a difference just by looking closely at the world and seeing its needs. Neither can she/he make a difference just by immersing in the Bible. "But when they do both, Christians will be well placed to know precisely what to do to make a difference."

Prof Okumu thanked the NCCK for acknowledging his contribution in peace keeping efforts among other things and "giving me the first national platform in my own country to give the people of Kenya some first hand glimpses of these great happenings."

Njoroge reacts to Kuria's views

From Page 1

which says that when wisdom becomes old, it should be added flesh and also the traditions of the Maasai of handing over the leadership from the older to the young generation as an important aspect of culture

He called on the CPK bishops to stop "imprisoning people's minds and bodies" by instilling fear and creating the impression that a bishop's authority is unquestionable.

"We must set people free to make them grow and so retain them in the m church. If we fail to do this, then the future of the church is at stake," he advised.

The Rev Njoroge

Canon Mbugua

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Helicopter crash clergyman buried

By Staff Reporter

CPK Kirinyaga diocese Assistant Bishop Andrew Adano Tuye, who died in last Saturday's Police Airwing helicopter crash in Marsabit along with eight other people, was buried last Monday.

The late Rev Adano perished with among others the Eastern Provincial Comissioner, Mr Ishmael Chelang'a. He was buried next to his mentor, Canon Stephen Houghton, after a well-attended. funeral - service conducted by the Dean of the CPK, who is also the acting Archbishop of the Anglican Church in Kenya, the Rt Rev Dr David Gitari.

A Gabbra by tribe, the deceased was born in 1948, the second born in a family of ten. He was educated locally before joining St Mark's Teachers College in Embu to train as a primary school teacher.

After receiving his calling, he joined the Macgregor Bible School, Weithaga in 1973-74. The Rev Adano was ordained in 1976 by Bishop Gitari at St Peter's Church, Marsabit.

Father of four children, the late Adano was married to Hellen Kabale. He was also a foster father and grandfather.

The late clergyman attended various theological institutions both locally and in Canada and Singapore.

Andrew Adano Tuye served the Kiringaga diocese with dedication and rose to become the first CPK assistant bishop from a nomadic background.

May God keep him in eternal glory.

Musyimi emphasises role model

By Staff Reporter

The greatest burden the National Council of Churches of Kenya carries is the need for the church to be the model of what it preaches, according to the General Secretary the Rev Mutava Musyimi.

Presenting his report to the 53rd General Assembly of the NCCK at the Kanamai Conference and Holiday Centre on July 25; the Rev Musyimi, lamented that "the same lust for gossip, power, the clamour for self-fulfillment, the hatred and tribalism that are characteristics of the world are also in the church

"There appears to be a quiet abdication of moral duty. Witness to this is the culture of verbal and physical violence, slander and suspicion that we find in our churches.

"We must put our homes in order. Our athority to comment is sanctioned by God. But if we are to expect others to listen to us we must earn our stripes. We must earn the right to be heard."

On the developments the renewed Council has gone through since 1989 when it held the Mission Conference at the Limuru Conference and Training Centre under the theme "Together in Hope," the General Secretary outlined some of the major undertaking his organization hopes to undertake to empower member churches.

In his maiden speech in 1993 at the Limuru Conference, the General Secretary had also under-scored the need for the NCCK to be a model council.

He said the need to establish and nurture Christian core values that will bear witness to our stewardship and Christian faith had been long overdue.

"Time has come to begin a new chapter in the relationships within the staff, within the member churches and between both the staff and member churches," he said.

Tickling isn't it? Somebody must have said something quite interesting for Prof Kivutha Kibwana to be so tickled

He revealed that the Council had decided to start three research projects as soon as money was available.

The first will document in both print and electronic media the history of the Council from its beginning up to the year 2000.

The second will up-to-date the Kenya Churches Handbook. The last one was published in 1973.

Theology unit

The third undertaking will be an attempt to capture the story of "many of our pioneer Christians, now dead, both laity and ordained who in this century have contributed to make the church and the country what it is today." The story of those now in retirement will need some up-dating if not comprehensive attention, he observed.

He told the assembly that the Theology Unit would receive particular attention in more ways than one.

The Rev Musyimi said the challenge of Christian citizenship must "surely invite us to accept our responsibility to make deliberate moves to shape the centres of our civilization and culture.

"The battle today is not just for power, it is also for influence. It is a battle for the Kenyan mind, will and impulse," he argued and challenged the delegates to recommit themselves to understand in a new and creative way what it means to be salt and light in the time and circumstances of today.

Addressing himself to the member churches, he said the NCCK's new commitment to facilitation puts the responsibility for advocacy squarely in their hands.

At the same time, he told member churches to be careful not to jump into the bandwagon of pressure groups without adequate reflection and prayer. "When it comes to value, we cannot however be neutral. We need also to understand our unique role in our society," said he.

He pleaded with the General Assembly to lay a strong enough financial foundation to usher the Council into a new era of stewardship and sustainability. He reminded them that the time had come for the member churches to now renew their efforts in relocation of the NCCK to its own premises so that it can save the Sh 700,000 it was paying as monthly rent.

In his report, the retired Council chairman, Prof Zablon Nthamburi observed that as a result of the restructuring, the NCCK would make the churches feel a sense of ownership of the Council as well as prioritizing their needs and challenges in each region.

Turning to the political scene, Prof Nthamburi regreted that since last year when the churches held a workshop on the constitutional reform very little progress had been made in this area.

"The Council must of course express its disappointment at the procrastination of the leaders in this important process. The Council must continue to encourage efforts that are being made to put the process back to the rails so that Kenyans can have a chance to express their views on the transformation of the governance in our coutry.

New chairman

"This process would, hopefully, culminate in the national constitutional review. The church will continue to advocate for democratic change, the rule of law, human rights, equality and justice. We may be a lone voice in the wilderness but I believe that our nation needs this voice more than ever before," he stated in a speech read on his behalf by the former deputy Chairman who is the new chairman, Bishop Joseph Wasonga.

He advised the Council to put more efforts on Kenya's recovery and cited the recent collapse of the Kenya National Assurance Company as something that will affect many families and the country's economy.

CORRECTION

In our last issue (Issue 448) and in an article headlined *Poverty largely to blame for loose morals at varsities*, Fr Tom McDonald was quoted as having said that the level of HIV infection among university students had risen from 15% to 18%.

We wish to take this first opportunity to clarify that Fr McDonald, who is the chaplain at the University of Nairobi, was never interviewed for the article in question and has never talked to the writer.

The information was obtained from random interviews among public university students. Fr McDonald should therefore be disassociated with the views and content of the article.

In the meantime, we apologise to Fr McDonald for the embarrassment the said article may have caused him.

Dorobos appeal to MPs over land

By James Katululu

Members of the Ogiek community, commonly known as the Dorobos, have petitioned parliament to set up a select committee to inquire into the circumstances under which "their land had been allocated to outsiders."

The members contend that the land, within Mau forest in Nakuru district, was their ancestral land, and that they should be given priority in the allocation of the land before it was given to any other community.

In a memorundum to all Members of Parliament by 41 representatives of the community, the Dorobos say most of the land, comprising Sururu, Likia, Teret and Sigotuk had been fraudulently allocated to people from Kericho, Bomet, Baringo and other districts even before it had been degazetted.

The group says its members had for a long time attempted to seek audience with President Moi but their efforts had been frustrated by powerful individuals from other communities.

They said that those who had been allowed audience with the president were pretenders claiming to be Dorobos. They were from Baringo, Bomet and Kericho districts.

The Dorobos say that part of Mau forest, which they occupy, had been converted into agricultural land and allocated to other communities without their plight being considered, even though they had lived in the area since time immemorial.

They also want parliament to ensure that the environment in the area was not tampered with. They want outsiders so far allocated land in Mau to return to their original homes pending the outcome of the awaited parliamentary select committee.

Select Committee

"We also want the select committee to resolve that pending your inquiry and its outcome, we be left alone by the Rift Valley provincial administration to live in accordance with our culture as we have always lived," the memorandum avers.

The group accuses the provincial administration of fraudulently facilitated the allocation of the land to "outsiders" and wants the administration to be probed by the select committee.

"Since 1993, Kenyans of non-Ogiek community, principally from the Kericho, Baringo and Bomet districts, have been settled on our ancestral land by the Rift Valley provincial administration under a scheme, which is not supported by any government policy paper or law," say the Dorobos.

According to them, the Settlement Fund Trustees who administer settlement schemes under the Agriculture Act are not involved in the settlement exercise in their area.

"We have been driven out of Sururu, Likia and Teret forests, a part of our ancestral land which has been allocated to 'foreigners'. In essence, the 'foreigners' have been given cash, taking the form of trees which they sell to saw millers and land," the Dorobos complain.

They are demanding that a policy on the allocation of land in their area be established to ensure that they also enjoyed their rights of settlement like other Kenyans.

"Bearing in mind the fact that our land problem is intrinsically linked with the absence of a constitution which protects the rights of every Kenyan, a land policy that serves all Kenyans and an economy in which everyone feels secure, we are pleading with you to inquire into the current land policy in Kenya and recommend reforms," says the memo.

The community also wants parliament to inquire into the circumstances under which all forms of public land, including forests, have ceased to be public land and the criteria which has been used to redistribute the same only to a selection of the Kenyan society.

They further want the select committee to recommend the measures to be adopted to restore to the government all the land that has been illegally taken away in the past.

In their 19-page memorandum, members of the community say should the parliament select committee be established, then it should further investigate ways in which Kenyans' property rights, including those of the Ogiek, have been infringed and recomend remedies.

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*____*____*

"Where there is a vision with a task there is hope"

TARGET

'The truth shall set you free'

Save Burundi from another wave of genocide

The world is waiting with bated breath the outcome of efforts of the Organisation of African Unity to avert another genocide and restore peace in the central African country of Burundi where latest repots say more than 300 people are slaughtered every week.

Hardly two years are gone since the massacre of close to a million people in neighbouring Rwanda which, like Burundi, is inhabited by majority Hutus and minority Tutsis.

The issue has all to do with leadership. The majority Hutus want a piece of action in the country's leadership which, over the years, has been dominated by the minority Tutsi.

It is said that history repeats itself. But when history repeats itself within such a short time in one tiny part of Africa, the question that crops up is why the killings have not ended even after so much blood has been spilt.

In the past and until the OAU mandated a former president of Tanzania, Mr Julius Nyerere to mediate in the country of 6 million people, genocide has torn Burundi apart as the international community responds with words and no action.

Yet the same international community signed, nearly 50 years ago, the International Convention for the Prevention and Punishment of the Crime of Genocide and unanimously agreed to do all in its power to prevent genocide from ever happening again. The convention was signed after the killing of millions of people by Adolf Hitler's elite army.

The latest wave of tension between the Hutus and Tutsis has been mounting since 1993 when the country's first Hutu president, Mr Melchior Ndadaye was assassinated by the Tutsi militia in an attempted coup.

As if that was not bad enough, Ndadaye's replacement, Mr Cyprien Ntaryamira, was shot out of the air along with Rwanda's Juvenal Habyarimana a year later as they were about to touch down at Kigali airport from Tanzania where they had been discussing the issue of refugees from their two countries.

The situation in Burundi has been excerbated by the bloodless coup of two weeks ago in which former strongman Pierre Buyoya replaced Mr Sylvestre Ntibantunganya as president.

By the time Mr Ntibantunganya took over, the Burundians had worked out a power-sharing arrangement to avert a Rwanda-style civil war. Commendable as this was, the power thirsty in that country seem to have thrown caution to the wind and, barring the intervention of the OAU and the rest of the world, much bloodletting will ensue.

Two years ago, the world ignored early warning signs in Rwanda and stood by as a small but identifiable group of Hutu extremists exterminated an estimated million Tutsis and Hutu moderates.

We hope that the Wednesday mini summit of the OAU in Arusha brought pressure to bear on the Buyoya-led government to return to the polical status of two weeks ago so that a long-lasting solution can be hammered out in that country.

There is no doubt that the genesis of the current ethnic animosity and slaughter is encouraged by the inaction of the rest of the world. The fact that the great divide between the Hutus and Tutsis is a century old does not mean that two peoples who share a common language, territory and national identity should not reconcile to start perceiving issues of whatever nature the same way.

The OAU and the rest of the world cannot shirk from their legal and moral obligation to prevent further human misery in Burundi. The Arusha meeting of mid this week should be the starting point to drive the point home to the warmongers of Burundi that their days are numbered.

The sad truth from President Moi

"Politics in Africa is not like football deserving a level playing field. Here (in Africa) try that and you will be roasted." This came from President Moi during his latest sojourn in Luo Nyanza in response to local legislators who had pleaded with him for a level playing field now that political pluralism has caught up with Kenya.

The president explained it all in that quotable quote and Kenyans now know why the Moi administration will go out of its way to ensure that the opposition is denied the chance to sell itself to the public.

And with the whole machinery of government behind him, you can bet that President Moi, like he once predicted, will continue to rule the roost beyond year 2000.

Sad Isn't? But those fighting for change should not hang their gloves. There are more than one ways to skin a cat, level playing ground or not. Some people cannot for ever continue cheating their way into leadership as the wananchi are condemned to long-term unemployment and poverty, witness half-baked government schemes intended to alleviate their problems come and go and lapse into the hopelessness of existence.

The president, by opting for political pluralism and free market economy, opened the proverbial Pandora's box. He has to go all the way into making the playing ground level.

MAILBOX

The Editor,
Target,
Box 45009
Nairobi.

Seeking assistance to preach unity

I'm a Kenyan aged 19 years. As a member of the Kenyan community, I'm very much concerned about the second multiparty elections scheduled to be held next year.

What we want is a free and peaceful election. One in which there is no intimidation of voters; an election where the candidates realise that all are from one family even though individual parties may be different.

What a wonderful country we would have if our politicians realised the importance and role played by their rival parties? If they get together, unite and call themselves the Kenyan family all that appears impossible will be joy ride.

I personally feel there is something I should do in teaching and advising voters and politicians.

I'm a talented singer-cum-composer. Presently, there's one number I've composed that touches on the importance of unity. I long to do it because it's the only God given talent in me and which I've discovered.

My problem is how I can reach the large Kenyan public. I'm requesting, through you; for assistance so that I can record the number to enable Kenyans to learn something about unity and its fruits.

Ogweno David Ojungu, Private Bag Nyakwere, via Pap Onditi.

Numerical strength of women not felt

Women constitute more than 50 per cent of the Kenyan population. If they used their numerical strength during the elections properly, they can easily influence the political direction of this country.

Sadly they do not. They are easily manipulated by men who hijack this numerical strength for their own and quite often evil designs.

Admittedly, it is not possible to change the status quo over night but the elite among our women folk hardly make any effort to sensitise men on fair gender representation.

My appeal to women is that they should make fair gender representation an agenda for the 1997 general elections.

Joyce Kigathi, Kinoo.

Ode to Rev G Kamwesa

To Rev, G.K.

"Leave a portion...."

Like prophet Elijah, you too are about to be taken away from us

Like prophet Elijah, you too will fly up into the skies and

Unlike prophet Elijah your destination is to continue labouring in God's vineyard on the other side - U.S.A.

Like prophet Elijah, the parting from Elisha was not easy.

So before being taken away he wanted to do him a last favour and asked Elisha what he would like him to do for him before flying away.

Elisha asked for a double portion of Elijah's spirit, and like Elisha; we who have worked alongside you, under you and with you know exactly what we would like you to do for us before flying away.

Just leave with us a portion, not a double portion but just a little portion of your great stock

Yes, little of your stock of humility that goes beyond one's position,

A little of your good naturedness, that knows no boundaries, or seasons

A little of your patience, and wise counsel, yes, your "cool" no matter how hot the weather!

These attributes make you a blessing and our prayer is that the Lord who has bestowed them on you will do the same on us, so that when the time to leave comes, we too, like you, will have something that is worth of emulation by those we will leave behind.

Rev GK, continue to be a blessing in the new land. We will miss you, but we believe in God's timing of different events in our lives.

Go ye well

Rosabell (NCCK)

The Rev Kamwesa was until last June the Deputy General Secretary of the NCCK. He is now working for the Quakers in the USA.

US not so powerful after all

Recently, the administrator of USAID, the American agency for international development, Mr Brian Atwood sounded a frustrated man when talking about the falling American aid levels.

He was reported in June to have said: "This is a very sad week for the American foreign assistance programme."

The Bill Clinton Administration had proposed higher levels of foreign aid spending only for the Congress to slash it.

The budget cut placed the greatest (the only) world power fourth behind Japan, Germany and France in aid assistance to developing countries.

This decision is going to adversely affect humanitarian agencies in this country. Already, a Westlands-based Christian relief agency, which in the past has been heavily funded by the American government through USAID, has declared its Kenyan workers redundant because the programmes they worked for had been closed.

It is sad that the budget cut has come about even as the beneficiary countries are becoming more accountable and transparent in the way they spend donor funds.

Joe Wachira, Westlands.

Envoy's remarks on Moi victory

I wish to react to remarks attributed to the British High Commissioner to Kenya, Mr Herman while addressing the Kenya Society in London.

The envoy was quoted as saying that Moi will win the 1997 general elections and that he has been briefed privately and publicly by two senior opposition figures that Moi will definitely win.

Herman predicted the Moi landslide victory due to opposition failure to unite as well as constitutional loopholes which are hindering the democratisation process.

Before supporting the British envoy, I would like to remind the opposition to critically consider the remarks before censuring them.

Since the advent of pluralism the opposition has developed a habit of criticising whoever they perceive as their enemies without weighing their words and judging whether they are from confessed reformists.

In parliament the opposition is against anything from the Kanu side, its merit or demerit notwithstanding.

Let us stop this habit because in politics there is no permanent enemy or permanent friend. Failure to do that will make opposition a mere laughing stock.

Politics is a competition where the winner should co-operate with the losers and both should cultivate the spirit of co-operation for the benefit of the nation.

I support Herman's remarks about Moi's victory come 1997 unless the opposition unites and presses for constitutional changes.

Friends all over the world are urging the opposition in Kenya to unite so that it can dislodge the dictatorial regime from power peacefully.

The majority of Kenyans are disillusioned by opposition's failure to unite and help cross the river Jordan. They are urging opposition leaders to forget their differences and discard tribal mentality, ambitions, hatred and enmity among themselves, intolerance and greed for power.

Joseph Mutua, Nairobi.

National News

African women theologians meet in Nairobi from Aug 26

By a correspondent

About 100 African women theologians meet in Nairobi for a five-day conference beginning August 26.

Under the auspices of the Circle of Concerned African Women Theologians Association (CCAWTA), the women experts will deliberate on the theme: **Transformation Power.**

According to the Rev Dr Jane Nyambura Njoroge, one of the conference organizers, Nairobi's would be the second time for African women theologians to come together on the continental level under the umbrella of CCAWTA.

African women theologians first met in Accra, Ghana, to work out modalities on how to unite women theologians in Africa. Dr Njoroge, the first woman to be ordained in Kenya's Presbyterian Church of East Africa (PCEA) in 1982, is currently Executive Secretary for the Women and Men in Partnership Programme of the World Alliance of Reformned Churches (WARC) in Geneva.

Participants will be drawn from various parts of Africa. Key speakers will include Dr Njoroge herself, Dr Mercy Oduyoye, a Ghanaian theologian and former Deputy General Secretary of the Geneva-based World Council of Churches (WCC) and Dr Musimbi Kanyoro, a Kenyan theologian, who is currently the Executive Secretary for Women in Church and Society programme at the Lutheran World Federation (LWF) in Geneva.

The CCAWTA conference will also be addressed by experts on other issues but which nevertheless have a lot to do with the whole question of women participation in the thological field.

Studies have shown that you cannot divorce the social, political and economic issues from the theological aspects. Similarly, the African woman theologian needs this kind of enlightment in order for her to offer theological contribution in the spiritual field, explained Dr Njoroge.

A part from deliberations af the conference, a 304-page book - *Groaning in Faith: African Women Theologians in the Household of God,* will be launched.

"The book contains 25 theological contributions from diversified African women theologians," Dr Njoroge disclosed.

She said the Nairobi meeting will spend most of the time going through write-ups from African women theologians, with the aim of helping them publish their works.

"There is a notable lack of written material on theological issues from the point of view of an African woman theologian, and we think this kind of exercise would contribute towards the goal of publishing theological materials from the African woman theologian," she stressed.

Somali converts among graduands

By Seth Musisi

We've done it: The last graduates of the Church Army Theological College pose for a group photograph.

Saturday, July 27, will remain historic for the Church Army Africa College of Evangelism: two Somali refugees who recently converted from Islam to Christianity, were among 40 graduands who received their diplomas.

With solemn music and ullulation, in the refugees who have since been baptized as Suleiman Mohamed Musa and Simon Saleh Ali, marched in style towards the dais together with their colleagues from other countries to receive their diplomas from the guest of honour, Prof J.N.K. Mugambi of the University of Nairobi.

After the ceremony attended by bishops, dignitaries from Kenya and Europe, staff, parents and friends of the college, the two Somalis told this reporter that they fled to Kenya in 1991 hoping to serve Jesus Christ whom they had accepted a few years earlier.

The 29-year-old Musa said he got interested in the gospel soon after completing his secondary education in 1986 when he started listening to Radio FEBA while still in Mogadishu.

And Ali (26), explained that he started taking interest in the Bible while in Saudi Arabia in 1988 where his family had taken refuge from his war-torn country. His interest was as a result of listening to the BBC World Service Sunday Christian programme as well as Radio FEBA.

The two bachelors said the rest of their families are still staunch Muslims. They coincidently met in Mombasa where they found themseves among Somali refugees being taken care of by the Mombasa Diocese of the Anglican Church.

Among the graduands of the two-year programme were 17 Kenyans, nine Ugandans, five Sudanese, five Tanzanians, two Malawians, one Zairean and one Burundian. The graduands were later commissioned at the All Saints Cathedral.

Prof Mugambi said that as the 21st century approaches pastors will need to up-date their knowledge and skills throughout their activities.

To do that, they will have to learn from Jesus and St Paul both of whom he said were conscious of the cultural context within which they proclaimed the gospel.

He emphasised that the most effective pastors and evangelists throughout the history of Christianity, had been those who tried to understand the culture in which they served and helped their congregations to come to terms with the social challenges they faced.

Prof Mugambi suggested that in addition to leading Christians in prayerful thinking, the effective pastor of the future must be one who can relate pastoral responsibilities with the social challenges of the community as a whole.

He called on the Church Army College of Evangelism and similar institutions to review their goals and objectives and also re-articulate their strategies.

D-Day for controversial Nairobi mayor King'ori

By James Katululu

Nairobi Mayor John Mwangi King'ori may be counting his last days as City Hall boss going by the concerted campaign against him in Friday's (August 2) mayoral elections.

Pitted against a group of councillors calling themselves "Club 51," Mayor King'ori will find it an uphill task to regain the seat he wrestled one and a half years ago from Mr Steve Mwangi.

Coming at a time when City Hall is facing a myriad of problems, the incumbent will be hard put to convince his colleagues to give him another term of office. Members of "Club 51" have vowed that Mr King'ori must go.

In the "Club 51" are powerful councillors led by the youthful Ruai Ward representative, Councillor Dick Waweru, Huruma Ward Councillor Fred Chege and Councillor Vincent Gichomo of Kahawa Ward.

Mayor King'ori is banking on his populist style of administration at City Hall and his anti-corruption crusade to recapture the seat. But the latter has also earned him powerful enemies, in and outside City Hall.

Also in "Club 51" are influential Kanu councillors like Joe Aketch, Alex Magello, and Deputy Mayor Ali Mwanzi.

Speaking to this reporter last week, Mayor King'ori exuded confidence saying that 90 per cent of the councillors were behind him and that he would recapture the seat with more votes than he did in 1994.

Assure supporters

"My good record during my time in office gives me an advantage over others who have declared their interest on the seat. The elections are going to be very easy for me, even easier than in 1994 when I succeeded Mwangi," Mayor King'ori said.

According to him, "Club 51" existed only in the imagination of his enemies who wanted him removed from City Hall "so that they could continue perpetuating corruption".

Characteristic... violent scenes like above are common at City Hall

But his rivals said they were determined to remove him. "Councillor King'ori's assertion that 'Club 51' does not exist is just for his own consolation. What he should be doing now is to pack his few belongings from City Hall because he will have to go by all means," Coun Waweru told this reporter in a separate interview.

He accused the mayor of "playing theatrics" more than managing the affairs of the city. "If we are to go to the 1997 elections with the likes of Mr King'ori as the mayor of Nairobi, then I can assure you that most of us will not be re-elected because there is very little that has been done for the residents," Coun Waweru said.

He said the mayor spent most of his time at City Hall quarrelling with chief officers, a reason he cited as being behind lack of delivery of services to Nairobi residents.

"Mayor King'ori has had all sorts of people to work with, task forces and all that, but all he has managed to do is to make noise and blame other people for his own mistakes," the leader of "Club 51" said.

He said what the city needed was a new crop of leaders at City Hall who could work with chief officers to ensure that services were rendered to the people.

Mr King'ori's adversaries are whipping him with the same cane he used against Mr Mwangi.

In his early days as mayor, Mr King'ori adopted a populist style of leadership, which endeared him to many Nairobi residents and his colleagues at City Hall. He has often accused fellow civic leaders and chief council officers of grabbing public utility plots and corruption.

Late last month, employees of the City Council took to the streets demanding the payment of their salary arrears amounting to hundreds of millions of shillings during which they attacked the mayor's Accra Hotel pelting it with stones.

Warning over cults

By Seth Musisi

Until recently the cult movement was concentrated in Nairobi but is now spilling over to other parts of the country, warns the current issue of *The Christian Educator,* the official journal of the Christian Churches Education Association (CCEA).

The article entitled, "Cults and Sects: Facing the Challenge," is contributed by Micah Awino Ogoma, a lecturer in the Faculty of Education at Moi University.

She notes that many people join these cults and become very devoted to their doctrines, and cites the mass wedding for the Moonies that was conducted at Nyayo Stadium via satellite. It showed that cult members were seriously rooted to the point of not questioning some things.

The author suggests that apart from reverence for God, Christians need to start challenging false doctrines.

Otsinde Mainye, the headmaster of St Cyprians Secondary School, writes on "The Case for Sex Education in Kenya."

He asserts that sex education should be given in line with religious and postive traditional values to avoid severe consequences.

He concludes that sexuality should not be understood to be referring only to the sex organs, but to the total person psychologically, emotionally, socially, intellectually and spiritually, hence the need to go further and not just say "no" to the government on the issue of sex education as a subject.

'Fund missionary work' plea

The church should take missionary work seriously by funding it and training evangelists for the same, a leadership seminar for church leaders and pastors held at the Limuru Conference and Training Centre has been told.

The Rev Challon Ochola of the National Council of Churches of Kenya, who co-ordinated the seminar for leaders of all the nine regions of the NCCK, said the church can only grow in spirituality as well as demographically if the leaders were exposed to training and given necessary funding.

The seminar reiterated that the church in Kenya had the responsibility to not only emphasize spiritual growth but also good morals that will enhance development in all spheres of life.

Its theme was Growing in Grace and Knowledge. Areas covered during the workshop were evangelism, approaches and methods of evangelism, development and church growth, strategies for development and Christian education and evangelism.

According to the Rev Ochola participants observed that vices such as nepotism, corruption, sex scandals and misappropriation of funds had affected the organic growth of the churches in Kenya.

The director of NCCK's Theology Unit, the Rev Dr Peter Bisem opened the seminar.

Special Report

Wanugu saga continues

By Jeff Mbure

Witnesses to shooting accuse the police of cold-blooded murder for he could easily have been arrested

Residents of the tiny rural town of Kabatini, 16 kilometres east of Nakuru town have challenged the Kenya Police to tell Kenyans the true circumstances leading to unnecessary "cold-blooded murder" of Gerald Wambugu Munyeria alias Wanungu.

This reporter spent three days with Kabatini residents, some of whom had intimately shared moments purportedly with one of the most wanted criminals in this country and also witnessed how he was killed.

What they told *Target* contradict the police record on why and how Wanugu and his cousin died. Their story casts doubts as to whether the "most wanted criminal" was actually responsible for the crimes accredited to him or whether some highly placed government officers just wanted to eliminate him to cover their connections with the underground crime world.

Those who I talked to confirmed the following on how Wanugu lived for a few days among them and how he actually died

On the evening of June 27 at around seven, he strolled into Kabatini shopping centre accompanied by a young woman, Ms Jane Wanjira Mathenge, from the direction of his hide-out at the border of Kabatini and Dunduri divisions.

Both went to the Safari Matumbo Hotel (1996), which is a tiny kiosk on the extreme west of the rectangular shaped town. Miss Mathenge did not enter the hotel but remained outside just about five metres from the red and black painted entrance to the kiosk.

According to Mr Gitee wa Mwaniki, the proprietor of the Safari Matumbo Hotel, and who confided that Wanugu had been a regular customer in the last few days of his life, the wanted man, went to the counter and asked: "Do you have *Matumbo* (stripes) for two people?".

Mr Gitee replied: "It's not enough for two but you can have *nyama ya kichwa* (boiled meat of the head)

At that juncture, another man entered and stood shoulder to shoulder with Wanugu and he too wanted was some boiled meat. As Wanugu walked out to ask Wanjira what they could eat, the man followed him and stood at the entrance of the kiosk. He produced a pistol from under his coat He fired three shots and soon there was a loud cry of pain followed by wailing by a woman.

Financial status

People fled for safety and as they did so, there were two more shots followed by silence.

Mr Gitee initially thought there was a robbery until he heard the mob crying for the blood of the supposed robbers. Outside the food kiosk lay two bodies. People started saying that the shot person was Wanugu.

Asked to comment on the dead man, Mr Gitee stated that Wanugu did not have much money. Whenever he bought food, he paid in small denominations notes. The residents said the two policemen who shot Wanugu and Wanjira appeared to have been trailing the duo for some time because they stood outside a yellow-painted shop which faced the Safari Matumbo Hotel and could therefore see Wanugu entering the kiosk.

One policeman followed Wanugu into the kiosk while the other run southwards across a block of shops and now approached the kiosk from the other strategically approached the kiosk from the west but near enough to have shot Wanugu at close range.

What surprised both Mr Gitee and other eye-witnesses was that the first policeman could have easily got hold of Wanugu and ordered him to surrender as his colleague closed in. He at the same time could have ordered Wanugu to raise his hand or sit down before arresting him.

According to the residents the policemen could either have arrested them or maimed them. Witnesses said that the first policeman shot Wanugu's head near the left ear. The other two shots were aimed at the chest when the suspect fell down.

Kabatini residents cannot understand why the second policeman shot Wanjira who had only shouted: "Why are you killing my friend? What has he done?" After this, she just screamed before she was shot dead

Another aspect of the killing which contradict, the police version was that at the time he was shot dead, Wanugu did not have any weapon on him, not even a pocket knife.

As soon as the two were shot dead, the policeman started hurrying up looking for transport to get away from the scene. They did not bother to search Wanugu's body for weapons or identification papers, the Kabatini res told this reporter.

It was not two hours after the shooting that police officers swarmed Kabatini and gathered around the two bodies.

Asked whether he could identify the policeman who killed Wanugu, Mr Gitee said he could and confirmed that this particular one was a Kikuyu as he spoke to him in perfect Kikuyu while asking for food.

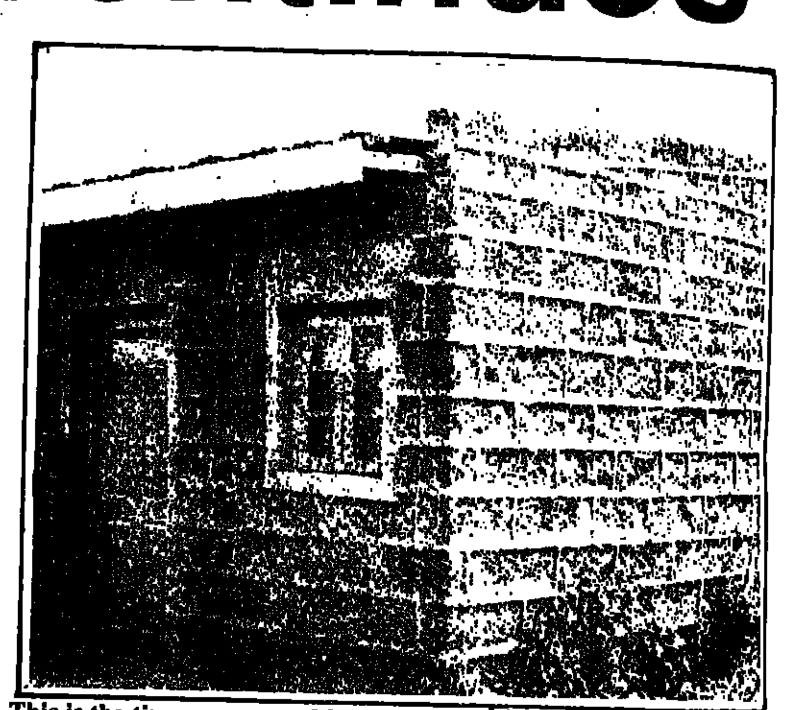
From the shopping centre, some of the policemen drove to the one-roomed stone house which Wanugu had rented on June 21, six days before he met his death.

The landlady, who was surprised that she had housed the "most wanted criminal" in the country told Target that after sorting out the rent business, Wanugu had paid her Sh 270 for June and Sh 200 for July.

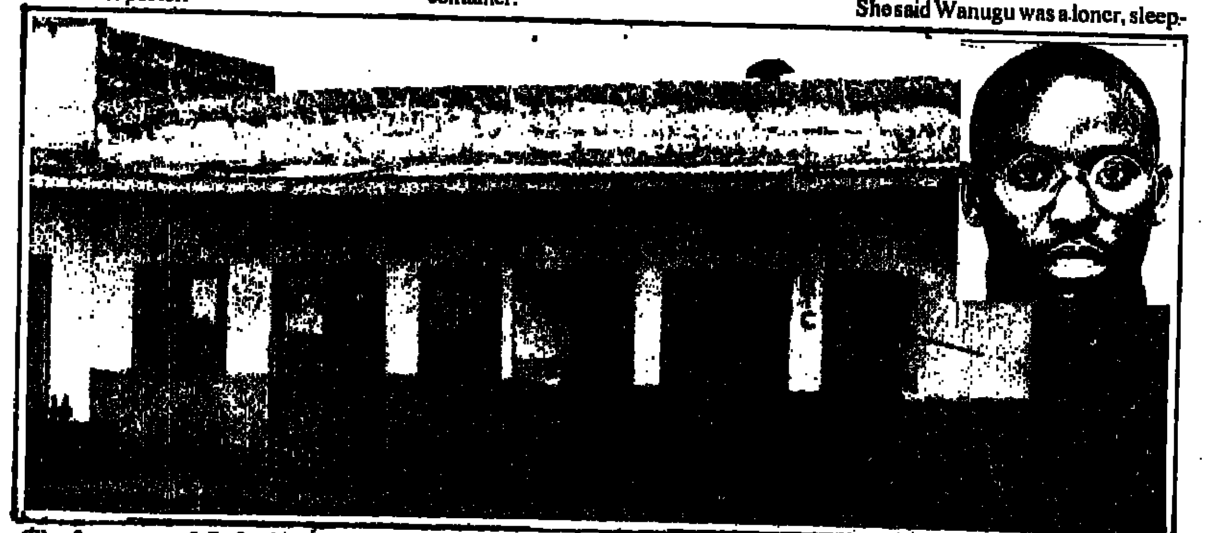
Pleading not to have her name published, the landlady said Wanugu had days before taking the room opted not to because the two buildings facing one another did not have water.

Three or so days later, Wanugu, who was known in the area as Karanja, returned and said would take the room.

This area between Kabati and Dunduri divisions is known as Mathare. There is a river which divides the two divisions. It was from this river that Wanugu fetched water for use in plastic container.



This is the tiny one-roomed house at Mathare, Dunduri, Nakuru district, where Wanugu spent his last few days



The frontage of Safari Matumbo 1996 Hotel in Kabatini, outside where Wanugu and his friend were shot dead. INSET: Wanugu in picture supplied by police — *Pictures by Jeff Mbure.*

The policemen commandeered a Mitsubishi mini-bus parked in front a shop belonging to a businessman Jacob Mwaura.

At first the owner of the mini-bus KXB 237 was reluctant to release his vehicle to the policemen who by this time were brandishing their identity cards. He eventually allowed his driver to take them to Maili Saba, the junction of the Kabatini and Solai road.

But before they reached the junction, they met a Pajero vehicle heading towards the Kabatini direction and the two policemen identified it as their (police) vehicle. They asked the driver to stop, alighted from the mini-bus and jumped into the Pajero which reversed and was driven towards Nakuru.

The policemen appeared to have a thorough knowledge of the area as they did not ask for help to get to Wanugu's room.

One relative of the landlady who witnessed the first arrival of the policemen said they tried to force the door open without success. They then drove back to Kabatini and went straight for the keys from Wanugu's pocket.

Back at the room, they searched for weapons. They used knives to tear into pieces the sisal matress but found no weapon.

The only items of interest, according to the landlady which they found and took away, were newspaper cuttings carrying stories of Wanugu. Apparently the "most wanted criminal" keenly followed whatever was written about him.

The landlady said nobody could detect that the humble, soft-spoken person was the same described by police as the most dangerous criminal on the run.

According to her, Wanugu had very few possesions. She itemised the wooden bed, which was the most expensive item, the matress, a plastic bucket, a few sufurias and utensils. Wanugu had two shirts, a red cardigan, which he wore on the day he was shot dead, and a knee-long black coat.

Constant threats

The landlady said the photographs she had seen in newspapers as that of Wanugu looked different fromt he real man.

She said Wanugu was a loner, sleeping most of the time both during the day and night. Once in a while, he would remove a stool from the house and sit outside.

When asked what he did for a living he replied that he was a hides and skins dealer. He said agents brought him the items every wednesday in Nakuru town from where he would dispatch them to his customers in other parts of the country.

Wanugu's neighbour at the Mathare house was a matatu tout known as Maina. At the time Wanugu was killed Maina had lost his job and he spent most of the time at Kabatini.

Maina's friends told this reporter that after Wanugu was killed, Maina and his family came under constant threats both from the police and Wanugu's relatives who thought he had betrayed their kin to the police. But the friends absolved him of any involvement in the circumstances leading to Wanugu's death.

Neighbours of the landlady suspected that the person who could have been spying on Wanugu was a strange character who moved in the area where Wanugu had rented a house and spent most of the time on the edge of Dunduri forest. They told this reporter that the man used to mix with the locals as he looked for manual labour in the nearby farms or just joined other locals in their changa'a drinking sprees.

As soon as Wanugu was gunned down, this stranger just disappeared from the area.

The Kabatini-based Special Branch man, known by the name of Mugambi, confirmed to *Target* that the police knew of Wanugu's presence in the Dunduri area on Madaraka Day. From that date, it was simply a question of closing in on him.

"At first, the man who was in Rimuruti forest and then he moved to Dunduri forest after he realized that the security forces would close on him. It was from the forest that he moved into Dunduri town and rented a small room. Again, he knew we were after him and it was then that he moved into the kabatini area," Mugambi said.

One man described Wanugu as a simple generous person who was easy to get on with and quick to strike friendship.

Quick action

"He would pop in in one of these bars, sit down and then order a glass of *Miti ni Dawa*. He would then share the same with whoever was next to him. Then he would try to start a conversation, usually centred on political and economic developments in the country. He seemed likeable to all the revellers. It was strange that he never took beer but always went for the *Miti ni Dawa* stuff he told this reporter.

As for Wanjira the local said she was much younger than was reported.

" That girl was no more than 22 years old. She could have been saved from dying if quick action was taken to rush her to hospital. For nearly 20 minutes she lay there groaning in pain before she finally succumbed to death. Why the police had to shoot her surprised all of us. She seemed so innocent and helpless", the man told *Target*.

HIGHLIGHTS OF PAC REPORT

By James Katululu

Content explains why Kanu wants committee's control

With the tabling of the Public Accounts Committee (PAC) report, it is now understandable why Kanu legislators so much want to gain control of the all powerful parliamentary committee.

Its report reads like who-stole-what from the government; with institutions owned by powerful political individuals having engaged in lucrative, but loss making deals with the government.

On top of the list of such institutions are banks, most of them insolvent, that were advanced billions of shillings from the Exchequer.

Other highly questionable deals were entered into with politically controlled construction companies, which left uncompleted projects, despite being paid millions of shillings by the government.

The Goldenberg scam reared its ugly head once again in the PAC report, with members demanding that those mentioned in the multi-billion deal make public statements.

The PAC did not spare anyone, including the head of state. It demands in its recommendations that the president be among those to make their statements on their dealings with the Kamlesh Pattni-controlled Goldenberg International transactions of 1990/91.

However, the Goldenberg issue was not discussed at large, as the matter is pending in court. Goldenberg is an issue that will continue to haunt the government for big names were involved in the scam.

Businessman Ketan Somaia was also in the focus of the committee, which recommended that the businessman, currently domiciled in Dubai, not be given any more contracts by the government.

The PAC had for a long time made futile attempts to summon the businessman for grilling, but somehow, the owner of various lucrative enterprises in the country managed to dodge the team.

The government showed open unwillingness to have Somaia appear before the committee and it finally had to do with hearsay evidence regarding his transactions with various government ministries.

One of his companies, the Delphis Bank, in which he holds substantial shares, received Sh 470,000,000, being part payment of the Sh 5.8 billion paid to Goldenberg International Limited through politically-correct financial institutions.

Accounting officers

The PAC also questioned Somaia's deals with the Office of the President, where he was paid billions of shillings for the supply of weapons to the administration police. The goods, according to the PAC were never delivered.

Trans-National Bank, associated with State House operatives, was also censured by the PAC. It received Sh 400,000,000 of the Goldenberg largesse, but it could not explain on whose account (s) the money was paid.

The other banks associated with the Goldenberg deals included the Exchange Bank Limited, which received Sh 561 million while the National Bank of Kenya received Sh 430 million.

The owners of the accounts that the money was paid to could not be established by the Committee.

The PAC was concerned that the accounting officers could not produce some of the relevant documents to support the payments in connection with the Goldenberg scandal.

With these irregular deals, one can see why the PAC faced hardships as it prepared the highly controversial report.

At one point, the Committee had to break with traditional and appeal to President Moi to intervene and have some government officers release files and other documents to enable it to complete its work.

At other times, Kanu legislators in the committee accused opposition members of playing politics with the activities of the PAC, causing a stand-off for two weeks of its final days.

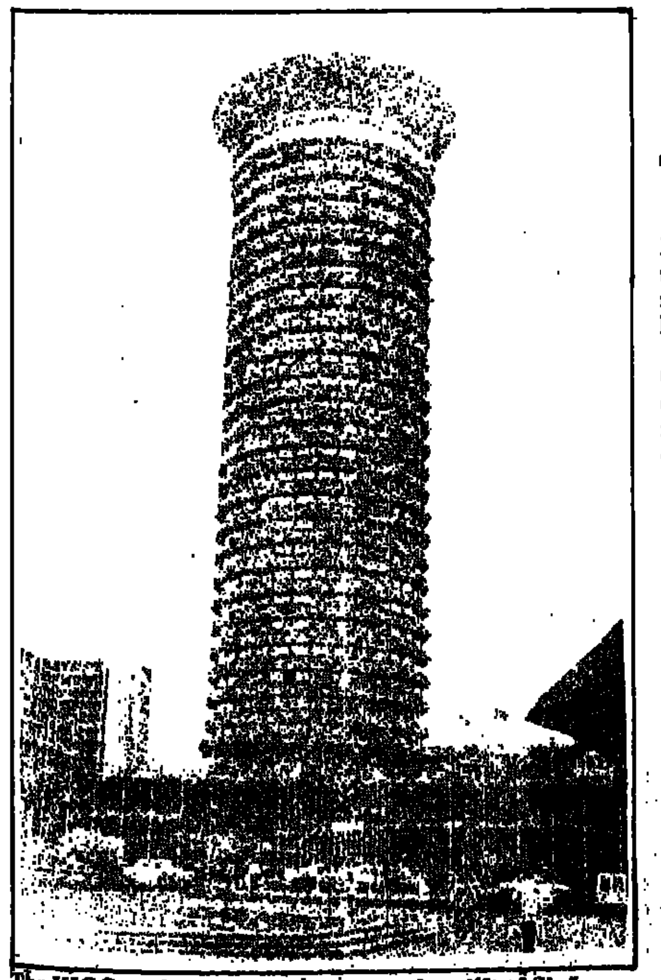
President Moi accused the committee of playing petty politics and dismissed its appeal to him as "cheap politics."

In Parliament, Speaker Francis ole Kapaaro, hijacked the report at some point and ordered that the name of the president be deleted and replaced with the word "government."

Mr Somaia

Mr Wamalwa

In effect, all references to President Moi were removed from the report, and "the government" name appeared in all the areas that his name should have been.



The KICC... a Kanu outfit that got a face-lift of Sh 5 million.

Money-guzzling projects that couldn't be explained

By James Katululu

Illegal tendering and open misuse of public funds by government departments are among the PAC report highlights.

Public servants summoned by the Committee gave lame excuses on why they undertook money guzzling projects that ended up as liabilities to the taxpayer.

The PAC, whose chairman is Mr Michael Kijana Wamalwa of FORD-Kenya warns the Treasury against dishing out money from the Exchequer to politically correct individuals and institutions and recommends that money dished out that way be recovered immediately.

Politically-correct banks are also a bone of contention in the PAC report with its members questioning the identities of the beneficiaries and the services rendered for the contentious Sh 7.3 billion paid out into the said banks.

The PAC questions hundreds of transactions that the government entered into with private institutions in which millions of tax-payers' money have been lost.

Besides the beneficiaries in the Sh 7.3 billion deals, the PAC also demands to know the form and validity of the Treasury instructions to the Central Bank to effect the contentious payments.

In what has become the trend, the government, according to the PAC report, has become overly generous with public funds and several corrupt persons and institutions have taken advantage of this situation to reap maximum benefits.

As at June 30, 1994 for example, the Central Bank of Kenya advances and discounts to other banks amounted to Sh 12.3 billion which were advanced to the now grounded Trade Bank, Exchange Bank and the Post Bank Credit.

The three banks are properties of well-heeled tycoons with envious political connections.

The National Bank of Kenya, which is partly owned by the government, also received an overdraft of Sh 22,620,000 from the Central Bank around the same time, while another Sh 1,301,000 was lent to 12 banks without any interest being charged.

The government spent Sh 5 million to rehabilitate the rundown Kenyatta International Conference Centre, which the ruling party, Kanu claims to own and the PAC wanted to know how the government was involved in this project.

Surprisingly, when the Permanent Secretary for Treasury was summoned to explain under what circumstances the Sh 5 million was gotten from the government, all he could say was that the matter of the ownership of the building was pending before court, and it was therefore *sub judice* to discuss the issue.

If budget deficits are to be eliminated, then the government must change its attitude towards the important functions of the PAC. In modern democracies, the PAC is the watchdog for public funds and what the Wamalwa-led Committee tabled in parliament on Tuesday last week needs sobre and thorough scrutiny to ascertain who did what to the detriment of public funds.

Another issue that dismayed the Committee was the overzealous and illegal allocation of government land and houses to politically-connected individuals. The Committee reports that government houses, formerly occupied by senior public officers were, illegally sold at prices far much below the market prices.

Also censured heavily is the Office of the President, which the PAC says had entered into various development projects which it paid for, but were never completed by those awarded tenders.

A case in point is that of General Service Unit (GSU) Base at Ruiru whose construction was paid for in 1984. The project was expected to be completed in 1986. Sh 2,025,403 was paid to the contractor but the project stalled in 1987 although budgetary allocations continue to be provided every year.

In the 1992/93 financial year, for instance, Sh 4 million was provided for phase two of the project out of which Sh 3,338,740 was spent to clear bills from phase one. The second phase could therefore not start.

Carrying forward unpaid debts to the next fiscal year was decried by the PAC, which felt that this was one way government departments were using to engage in unnecessary expenditure.

The recurrent Vote of the Office of the President, was another example. It showed a surplus of Sh 343,694,780 while it had a pending bill of Sh 724,088,300. Thus the over-expenditure was Sh 380,393,529 at the time the PAC report was compiled.

The PAC indicated the excess recurrent expenditure for 12 ministries as Sh1,393,459,599/18, which did not take into account pending bills amounting to Sh 3,729,255,174 carried forward for payment during the year 1994/95 financial year.

In summary, the report accuses the government of putting generous efforts on futile expenditure control rather than on revenue collection which resulted in a revenue shortfall of Sh 11,583,948,080 in the Development Revenue or approximately 53 per cent of estimated receipts.

KTN owes Govt Sh 120m in unpaid rent

By James Katululu

The Kenya Television Network (KTN) owes the government more than Sh 120 million in unpaid rent, the Public Accounts Committee (PAC) reports.

The privately owned television network occupies one floor of Nyayo House, which is owned by the Office of the President. It is among other private institutions that owe the government billions of shillings, according to the PAC report.

The report says that the Ministry of Public Works, which handles rent in government premises, formally offered the KTN the space with effect from January 1,1990.

However, a lease agreement has never been executed between the KTN and the Office of the President and the KTN has therefore not paid rent from January 1990 to January 1995.

The PAC expresses concern that KTN, a privately owned firm has been allowed to occupy government premises before the rent payable was assessed and a formal lease agreement signed.

Although the relevant government accounting officer says that the lease agreement between the ministry and the KTN covering the five years has now been signed, the Committee wonders how the private organisation was allowed to occupy the building without the formalities being completed.

The PAC also expresses concern that even after the legal occupation documents have been signed, the KTN is yet to pay the outstanding rent arrears and recommends that all the rent be paid by June 30, this year without any further delay. (The report was delayed for about two weeks).

It also recommends that the accounting officer invoke the relevant clauses of the lease agreement and take appropriate action to recover the said arrears before the expiry of the period.

The Committee wants the accounting officer to ensure that a new lease covering the period 1, July 1995, is executed immediately and follow up the TV network to ensure that it pays rent on the agreed time.

Picture-taking car security system

The first security system that takes pictures of a thief at work has been produced. The Toad Eye System has a high-quality miniature video camera hidden in the car where it is activated automatically if a thief enters the car or opens the door.

Although it measures less than 1.5 cm square with a tiny nine millimetre diameter lens, it can take up to a dozen pictures of the thief at regular intervals if he tampers with the stereo or one of the car's control pedals is depressed.

The camera can be concealed in a variety of different places inside the vehicle and will operate in all lighting conditions. At night it utilises an unseen infrared flash. A "black box" control unit hidden elsewhere in the car co-ordinates the operation of the camera and stores the compressed images as a digital code.

Pictures are retrieved from the control unit via a personal downloading cartridge that is as small as a matchbox and can be plugged into a PC compatible computer to display full-screen black and white pictures of the offender. These can be retained without the need for batteries for up to 10 years, cannot be tampered with in any way, and printouts can be made on common laser printers found in most offices.

A Toad Innovations Company spokesman said: "The system has been reviewed by Queen's Counsel and in their opinion the manner in which the system is installed and operated provides 'irresistible' evidence in the form of a picture containing a time and date stamp of a break-in or attempted break-in to a vehicle.

Mating can control fruit flies

Mediterranean fruit flies devastate soft fruit throughout the world and one way of attempting to control them is to breed and release huge numbers of sterile males. The females that mate with these then waste time laying sterile eggs.

Two problems remain however: much of the economic damage to fruit crops is caused by the puncture in the fruit skin from the female injecting eggs, whether fertile or not; and a female that mates with a sterile male can go on to mate with a fertile one later. Now researchers at University College of London's Department of Biological Sciences have come across a powerful weapon to turn fruit flies against each other.

The team has been investigating the genetic basis of traits that are important for the survival and reproductive success in Drosophila, a fruit fly which is not a pest. For male fruit flies, the energy required for courtship shortens their lives, and producing eggs and mating affect female fruit flies.

Females who produce many eggs when young are subsequently less fertile and have a higher death rate. Mating adversely affects females as well as males.

"A fly's semen contains more than 100 different types of protein," says a researcher, "but at least some of the molecules must be acting against the female interest.

WORLD OF SCIENCE

"It may be possible to genetically engineer proteins in the males' semen so that the female killing effect is increased. If modified males are bred they will eradicate wild females by mating with them."

Solar powered water source for 100 people

Sufficient safe, clean and potable water can be produced for up to 100 people daily from contaminated sources by the daily output of a portable solar-powered water purifier.

The stand-alone Solar water-5 from Kestrel Solar Technology can be set up easily by one person and will operate for long periods in remote areas and under harsh condition.

Four high efficiency solar panels generate power for the system's pump. In bad weather the system can be connected to a 12v electricity supply, or can be operated manually by a built-in hand pump. An optional outlet filter is available to remove residual iodine from the treated water as a separate stage of filtration. A capacity of 4-6 litres of water per minute means that in six hours of sunlight the purifier can produce approximately 2200 litres of treated water.

At an average of 20 litres per person per day, for drinking, cooking and cleansing purposes, this is sufficient water for groups of up to 100 people. A water totalising meter is fitted to the unit to monitor throughput.

System maintenance is simple, and replaceable cartridges for filtration and disinfection are changed quickly and easily. Cartridge housings are made in tough polypropylene, and all connections are made with PVC fittings approved for potable water.

The Solarwater-5 has the capacity to treat 5000 litres of water between cartridge changes, weighs 30Kg and measures 950m long x 420m wide x 550m high.

LPS

'Every married woman is potential widow'

The sobering message of this paperback is that every married woman is a potential widow and should therefore prepare themselves for it. However, writes the author, "the theme of this book is not" How to succeed as a widow,' nor 'How to be a merry widow,' nor 'How to ensure widowhood'... [it] is a guide for fact-facing, understanding feelings (yours and others'), identifying and carrying out developmental tasks and setting new goals."

Even though the probability of a wife becoming a widow is now so great, that such an eventuality should be considered by every thoughtful woman, writes Mrs Nye, the fear of death and bereavement (or is it superstition?) prevents many from such planning.

Title: *But I Never Thought he'd Die: Practical Help for Widows*
Author: *Miriam Baker Nye*
Publisher: The Westminster Press, Philadelphia, Pennsylvania, USA
Pages: 147
Reviewed: *Ogova Ondego*

It does not matter to them that women now generally outlive men. The author, a remarried widow, says that by not preparing, women probably want to avoid the pain of looking ahead.

Though written for American women, this book reads like one specifically written for the Kenyan woman. Besides the fact that grief, shock, pain, anxiety and loneliness are universal emotions, the issues the author addresses - working through grief, settling the husband's estate, learning to handle finances as the sole bread winner, function as a single parent, re-organizing one's social life, and deciding whether or not to remarry - are the ones every widow must face [illegible] therefore, not only inform[illegible] wives on widowhood [illegible] is forearmed.

From [illegible] ience as a widow, from [illegible] correspondence with others [illegible] from her post-graduate [illegible] widowhood, the author, a [illegible] paper columnist on family [illegible] that a widow can change [illegible] left-over-nothing to a woman.

A woman's [illegible] does not end with widowhood, she writes, widowhood could be an opportunity for self-improvement. Lest she be misunderstood for glorifying widowhood, she hastens to add that no woman - no matter how miserable her marriage - would choose widowhood as a means of gaining perspective and personal growth.

The author bemoans the hypocrisy inherent in society concerning widowhood. A senior citizen who should know her society well, Mrs Nye is bound to be taken seriously as one has the feeling that she knows firsthand. Society, she notes, is not only insensitive to widows, but treats them as inferior humans and a liability who should be avoided like the plague.

While some family friends keep their distance fearing to be asked to assist in possible repair work and maintenance of the widow's home, others just do not know how to relate with widows (how many of us do?). What is worse, women friends, close and trusted ones, feel threatened by a widow taking her for a husband-snatcher. No wonder many a woman cringe at the mention of the word widow.

The society is blamed not only for

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WIDOWHOOD: THE REALITY

By Ogova Ondego

Shirley is happily married one minute and a 23-year-old widow with two children the next. And just married for barely two years. She is overcome with shock and bewilderment.

"What relation are you to the deceased?" asks a scene-of-crime police officer. "His wife," answers the bereaved wife dutifully, wistfully looking at the wreckage that was the family car only moments back; it is lying in the middle of the busy Nairobi-Thika highway.

"His widow," the police officer's pen races over the surface of the paper.

Then, suddenly and horribly, it dawns on the young mother: she has just become what every woman dreads— a widow! Her life is ended. She feels as dead inwardly as her husband is physically.

That she survived the crash doesn't matter much to her. Shock and deeper pain than she has ever known well up in her. She has just lost her social status, but increased her responsibilities. Whatever she does, her new status hangs with her like a shadow.

Fear, worry and anxiety grip her like an ugly giant vice. She feels her knees cave in and then she passes out. Two paramedics put her on a stretcher and carry her to an AAR ambulance.

Horror movie

As a girl, Shirley, like most girls, had dreamt of someday growing into a beautiful woman, and then becoming a doting wife and mother, and then...

Yes, you guessed it: a grey-haired grandmother with her equally grey-haired husband sitting by the fire-place cuddling their grandchildren and telling them stories.

But a widow? And at her age? Never! That, however, had come to pass in a matter of seconds.

Prematurely, you would say. She had not even enjoyed her status as a wife and mother fully. How will such a young and inexperienced woman cope with the new challenge?

The above description is not an enactment of a scene from a horror movie. Many young Kenyan women are increasingly having to face the reality of widowhood.

Traditionally, widowhood was associated not with the young, but the elderly who were assumed to have completed their mission on earth and were therefore living on "borrowed time." But that seems to be just that — a thing of the past.

Death has become a bad reaper which harvests even the unripe fruit. In the past it was not uncommon for a man to outlive even three wives. Now it seems to be the turn for men to die young; many in their mid twenties and early thirties.

When a woman promises to be her husband's wife until "death do us part," notes Miriam Nye in *But I never thought He'd Die: Pratical Help for Windows*, (*see review*) she does not accept the possibility of being left behind but complacently thinks married life will go on into old age. No wonder she feels betrayed, abandoned and singled out for suffering when her husband dies.

That the term widow is undesirable in society is not in doubt. In a card game it refers to cards not dealt to any player, while in print it refers to words running less than full lines. Suffice it to say that "widow" refers to inferiority, incompleteness, or unfulfilment.

Is it any surprise, then, that society's avenues of socialization such as schools, churches and mass media—books, magazines, newspapers, TV and radio— offer a plethora of information on dating, courtship and happy marriages but hardly anything on widowhood?

Sensitive issue

Why should they? you may argue; widowhood conjures up death, a subject to be avoided at all cost.

You may be right but merely wishing that the word did not exist and does not solve anything. Death by any other name still has the same devastating effect. No one ever put it better than the English saying: "In the midst of life we are in death."

Modern societies rely on media not only for entertainment, but also for information, education and persuasion. When these very media choose to keep mum about a sensitive issue as if it did not exist they do society injustice. By putting a sensitive or an unpopular issue on the agenda, mass media can enable society to re-examine it from an informed and therefore a wiser perspective.

In today's fast-paced and therefore accident-prone world, every married woman, irrespective of her age or status, is a potential widow. With road carnage, the mysterious "short illness," and falling buildings constantly hanging on the heads of Kenyans like swords of Damocles, all it takes to be a widow is for one's spouse to breathe his last and the transition is complete.

The scenario being this gloomy, the media should take up this issue with gusto and help educate Kenyans on the social, economic and legal implications of widowhood. No one is immune to widowhood. It may come sooner than we expect.

It is ironic that no woman ever prepares herself for widowhood even when they know [illegible] generally outlive men. They wait [illegible] and then try to grapple with it. Talk [illegible] ment by crisis.

The concepts of the nuclear family [illegible] ization brought about by Western [illegible] destroyed the support system of extended [illegible] and other helpful traditions and plunged [illegible] situation of every man for himself and [illegible] all.

Today's imitation of the extended [illegible] not provide a safety net for the widow [illegible] plunders everything left to her by her [illegible] husband. After all, society appears [illegible] a widow— a "left-over-nothing"— [illegible].

To whom can she turn for [illegible]? The security hitherto enjoyed by the widow [illegible] husband was alive is no more. Even [illegible] the men previously considered to be friends [illegible] now attempt to secure sexual favours [illegible] the helpless woman.

Many questions

In church, besides being viewed [illegible] a young widow may find no one in her [illegible] who is widowed and who can genuinely [illegible] with her other than offer her empty [illegible] sounding platitudes. She is treated [illegible] unfortunate woman who could not keep [illegible] and is turned into an item of pity and [illegible] few elderly widows may only talk doom [illegible] and then "advise" her to marry (not [illegible]

Besides being branded an impure [illegible] who needs ritual cleansing by society, a [illegible] may not know how to answer the many [illegible] posed to her by her two-year-old child [illegible] dad's absence and when he might be coming back home. Even she herself requires answers [illegible] ing her plight. Why did it have to be [illegible] not any other woman?

Margaret chose not to remarry

By Ogova Ondego

Margaret was 26 when her husband, with whom she had two children, died. Gabriel, now 22, was only five months old while his sister, Anne, was one year old.

What thoughts cruised through Margaret's mind when she learnt of her husband's death in a traffic accident? "I felt empty and a sense of loneliness I had never known before gripped me," says the 48-year-old mother. "I thought my life — like that of my husband — could end any minute."

Due to her tender age, Margaret's father tried to reclaim her but did not succeed as he had to negotiate with Margaret's mother-in-law, herself a widow. A tradition-steeped man that he was, says Margaret, he could not see how he could hold negotiations with a woman and so abandoned the idea.

Margaret's mother-in-law stood by and with her. "She lived with me for the first six months. She would wait for me at the then remote Uthiru shopping centre in the evening when I returned from work so that we could walk home together."

She says that a widow is always conscious of her status as she moves about in this male-dominated society. For example, [illegible] her late husband's estate, she had [illegible] careful lest some unscrupulous [illegible] of her marital status and then took [illegible] of her in the name of assisting her.

"For the first three years after my [illegible]'s death, I lived with anxiety as some [illegible] friends made sexual advances [illegible] I stood firm," she says.

"Some of them would volunteer [illegible] for me things like cooking gas. I would [illegible] them enough money but they would [illegible] alongside the item they had bought. I [illegible] to know that they expected sexual [illegible] return for their 'benevolence'," she [illegible] sadly.

According to Margaret, female [illegible] were no better than their male counterparts. They were suspicious of her, thinking [illegible] seduce their husbands. They even [illegible] some non-existing affairs for her.

To save herself any more [illegible] and mental torture, she chose to keep [illegible] from friends' homes. It was worse when [illegible] children, after a visit with friends, asked her questions which would freshen her wounds and make her heart bleed for her dead husband.

A nurse at the time she became widowed, Margaret says she missed many courses for self improvement as she couldn't leave her young children unattended. Later, however, she trained as a medical secretary as this would allow her more time with her family than nursing could. She is grateful to her mother-in-law for having taken care of her children while she underwent training in Mombasa.

Margaret, who was just a church-goer at the time her husband died, says she was bitter with God for allowing her husband to die at the time she needed him most. In retrospect, however, the now born again widow says that the time she got saved her prayer became, "Oh God, I have no husband but you. Please do not bring me to shame." This has worked well.

Did it ever occur to her to remarry? "Yes, but I was afraid the new husband would die again and then I would be ostracised." The other reason she opted against remarriage, she says, was that she did not want her children to grow up knowing that "the man in mom's life" was not their biological father.

Besides, she adds, "I didn't want to betray my deceased husband by remarrying. I cherished the short time we had lived together as husband and wife."

Mrs Gachene still wears her wedding ring 23 years into widowhood. And neither has she reverted to her maiden name. In fact, unless you know her well, you cannot tell that she is a widow. It took this writer close to four years to discover this.

Margaret says that her active role in church as a youth leader, (Sunday school teacher) and a member of the church council helped heal wounds inflicted by widowhood. She is grateful to church elders who offered her helpful advice.

So should a widow remarry? "If a widow can't control herself, let her go ahead and remarry," she responds. "It doesn't matter whether or not she is economically independent."

"The idea of the extended family," says Margaret, "should be upheld in Africa." She asserts that being close to in-laws is very beneficial to a widow.

Why did this former KNAC boss wait for so long to talk?

Former Cabinet Minister Henry Kiprono Kosgey is now talking about what he did and did not do as the Executive Chairman of the now wound-up Kenya National Assurance Company (KNAC).

Mr Kosgey, the Member of Parliament for Tinderet, says he inherited a sick corporation in 1989, and that for two years he steered the KNAC ship, all was smooth sailing and money was flowing in.

The politician says he has nothing to do with what is happening at the closed-down corporation since, as far as he is concerned, he left that company doing some business and he, therefore, does not see why anyone would like to point an accusing finger at him.

It is not surprising that Mr Kosgey has "slept on" that story for years until now that the sacked employees of the the once insurance giant are accusing him of having looted the KNAC, mismanaged it and finally saw it closed down two weeks ago.

The jobless former employees have rioted, sorry, demonstrated in the streets demanding for action against the MP.

Sometimes back, I did a bit of investigations about the operations of the KNAC, talking to senior employees and juniors whose story was almost the same. They were pointing a finger at Mr Henry Kiprono Kosgey.

Why would they so much blame him for the problems that have finally killed the KNAC? One, because when Mr Kosgey took over that corporation in 1989, it was not facing a financial crisis like he no wants Kenyans to believe.

The KNAC, and Mr Kosgey admits, had assets in excess of 3 billion shillings. He joined the corporation only a few months after he had been ousted from the Tinderet parliamentary seat in the notorious 1988 elections and his appointment was in no doubt a political consolation.

One thing I will say about Mr Kosgey, is he did not fit in that job. He knew nothing about the insurance industry. Within months of his arrival at Bima House, the giant insurance firm was bleeding.

Properties, like Corner House in the city centre, were bought, millions invested to refurbish the building and politically correct individuals occupied offices which went for next to nothing in rent.

The same Mr Kosgey embarked on the construction of another Bima House in Eldoret town. The groundwork was done, foundation built and without any explanation construction halted. However, who did the foundation walked away with a cool Sh 300 million. The building would have cost KNAC Sh 600 Million to complete.

By the time this CEO voluntarily quit to again contest the Tinderet parliamentary seat, the KNAC was on its knees.

So why is Mr Kosgey making noise and buying space in newspapers to deny that the insurance giant had succumbed to forces too heavy to bear?

ODD ONE OUT

By James Katululu

Teachers, did you have to cane Wambui to death?

The last two weeks have been very painful for me. I have lost people who were close to my heart and just as my griefing was starting to settle down, the murder of little Josephine Wambui hit the headlines.

Wambui was not murdered by armed gangsters; no, the poor girl was whipped to death by her teachers, the very people that her parents had entrusted with her education and safe custody.

Reports say Wambui was whipped along with her class-mates by a mob of teachers, reportedly after they (pupils) laughed at one of the rogue educators on the morning of that Thursday, two weeks ago.

The incident at Githunguchu Primary School in Limuru, Kiambu district brings into focus the hostility which school children go through in the hands of the people expected to mould them into honest future adults.

Notorious of all are primary school teachers who, as the Githunguchu case demonstrates, will go to any length to ensure that they are not only teachers, but powerful individuals to be feared and respected.

Primary school teachers are like many of us know, a frustrated lot in more ways than one. Their salaries are meagre and their housing horrible, among other problems.

These are the frustrations primary school teachers experience and which make them wild at the slightest provocation. I want to imagine that that was the situation at Githunguchu that morning, when the gang of teachers snuffed the life out of little Wambui.

However, that does not explain anything. What it has done is to expose how far some teachers can go to ensure that their pupils recognise them as the only authority that must be obeyed and respected.

The incident at Githunguchu reminds one of those colonial and pre-colonial days, when teachers were the only professionals recognised in the village and this they would ensure happened with the use of canes.

In those days, if you saw your teacher walking on the same path as you, the safest thing was to duck in the nearest bush to ensure that you did not meet face to face because there would be this mistake or the other, which you had to be caned for.

Some of us who left primary schools years ago thought that this behaviour had died. But with what happened at Githunguchu, parents, the Ministry of Education and other authorities must act to ensure that our children do not suffer these hostilities.

It really hurts that Wambui died in what was her second home.

Reading through a special report in one of the local dailies, I could not help but shed tears for the agony that these small children must be subjected to in the name of instilling discipline in them. Many cases have gone unreported, and many teachers, especially in the rural areas, have taken advantage of this and continued to punish the young ones as if they were in a concentration camp.

Headteachers, the Ministry of Education and parents have ignored this situation and behaved as if there is no law govening corporal punishment in schools. It had to take Wambui's life for sleepy authorities to voice their concern.

Those who killed her are tainted by her innocent blood for ever. Meanwhile RIP little Wambui.

Kenyans need reassurance on their security

Sometimes last year, the Kenyan police were enthusiastic in their efforts to control crime in the country. There was a significant drop in crime.

The police got their pat on the back but somehow went back to sleep while criminals deviced better methods of dealing with their gunfire.

When the police resumed activity, it was to shoot and kill whoever they suspected was a criminal and many lives were lost.

Even with all that gunfire, the crime rate seems to be getting higher by the day. No single day passes without a robbery with violence incident where victims are either killed or maimed and money and property stolen.

Many Kenyans, especially those in the urban areas are now too scared to venture out in the evening in case they encounter armed criminals.

At home, you have to ensure that you have taken all the necessary security measures; say your prayers and then sleep without certainity of what may befall you.

The situation has become so bad that Kenyans do not believe that there are enough security measures to protect them and their property.

Every big businessman has hired security people to guard his property and all one can see at the entrance of major shops and banks are armed security personnel. Everyone is scared because nobody knows when the thugs will strike.

This puts the Commissioner of Police and others charged with the responsibility of guarding Kenyans and their property in a situation where they must talk and reassure Kenyans. Nobody wants to live in fear every day.

Insights

Churches can be self-reliant, but...

Churches in Africa have heavily relied on foreign donations from churches in Europe and America for local pastoral programmes. Today the major challenge is whether the church can be self-reliant, **Osman Njuguna** *reports.*

Last May the General Secretary of the All Africa Conference of Churches (AACC), the Rev Jose Chipenda, challenged churches in Africa to consider seriously ways and means that can boost self-reliance in their operations.

The Angolan clergy raised this concern against the background that funds that used to flow smoothly to churches in Africa for pastoral programmes from the "mother"churches mainly in Europe are dwindling.

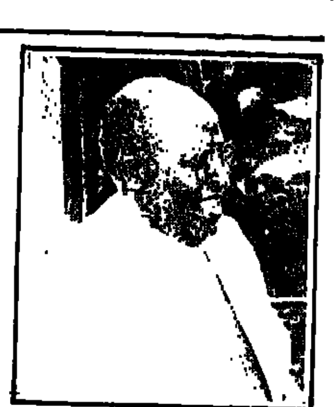
"The wells are somehow drying up and we need to think seriously about possible alternatives for the church in Africa," the Rev Chipenda, told 100 delegates who from May 21 to 22 met at Limuru to deliberate on Self-reliance in the African Church

But like other theologians, who have spoken on the issue before, the Rev Chipenda was quick to acknowledge that "the kind of self-reliance we are talking about would not be achieved easily."

According to Mr MacMillan Kiiru, who co-ordinated the consultation, churches in Africa, would have to think seriously about being good stewards and managers of what God has already endowed them with.

"Many times, we have gone astray in managing what we have been generously given by others for God's work on our continent. We therefore have to think seriously how we can take care of what God has given other people to give to us for His work on our continent, before we move to the next step of becoming self-supporting," he argued.

The Rev Chipenda



The Rev Gatu

The Rev Imathiu

Dr Waruta

Mother church

Mr Kiiru, who has in the past conducted various consultations, workshops and meetings on stewardship and management for church leaders and workers in various parts of Africa, noted; "Sometimes churches, like other institutions, such as governments, have become victims of corruption and mismanagement, giving a bad name to the church.

Commenting on the same subject, Mercy Oduyoye from Ghana, formerly deputy Secretary-General of the World Council of Churches (WCC), said:"Let us not fuss about it, We have to make it work for time is overdue. While the missionaries have comfortably supported us in the past, we need to stand on our own feet today. We have gone many miles away from being heavily dependent on our 'mother' church in Europe for financial needs."

"While we were children, we behaved like them (children) but when we grew up, we behaved like adults, so says the Bible. And likewise, we should now accept to stand on our own feet, since the early missionaries did everything for us when we were toddlers spiritually," pointed out Mrs (Dr) Hannah Kinoti, a lecturer in the Department of Religious Studies, University of Nairobi.

Prof Patrick Matsikenyiri, a Zimbabwean teaching music and culture at the Methodist Church University in Mutare, emphasized on the need to talk more about self-sufficiency; "We still have a number of 'doubting Thomases' who need preaching on the need to be self-supporting; a reality that the entire church in Africa should hear about."

Dr Teresia Hinga, a Kenyan, who lectures at the DePaul University in the USA cautioned that "the same Europe that has generously helped churches in Africa to pursue their pastoral programmes in the past, is today paying greater financial attention to the 'new' foundland in Eastern Europe after the collapse of communism."

Zero point

Former Presiding Methodist Bishop in Kenya Lawi Imathiu said: "We simply need to urge the church in Africa to move one or two steps up. We are not at a zero point in this aspect. We have already taken off the ground. One only needs to look around in Kenya for example, where Christians raise a lot of money through harambee.

"In our churches for example, there are times when we have raised more money in a given period than what is received from our church donors in Europe," he added.

Dr Douglas Waruta, a lecturer in religious studies at the University of Nairobi proposed a structural overhaul for the church in Africa if self-reliance is to be realised on the continent.

"We have built our Christian faith on structures that are too expensive to run. We might have to overhaul some of them to enable local churches to stand on their own feet," he said.

Former Moderator of the Presbyterian Church of East Africa (PCEA) John Gatu said self-reliance must take the form of the Exodus experience. The hebrews in Egypt, could not appreciate the leadership of Moses or Aaron and many others of their own kith and kin until they left Egypt, he explained.

Unless the African leadership accepts the challenge of self-reliance to undo the yoke of dependence and be able to set examples in training personnel, trusting one another regardless of the evils of ethnicity that seem to have raided not only Africa but the entire world today, the church in Africa will remain poor, weak and will be unable to engage in her missionary calling to evangelize to all mankind, the Rev Gatu pointed out.

According to the former PCEA moderator, self-reliance should not only be seen in terms of financial stability. "It also embraces the total life of the church to be able to become the real church of Jesus Christ, commissioned to carry the message to the utmost parts of the earth," he explained.

The Rev Gatu also had some advice for church leaders. For churches in Africa to achieve the intended goal of self-reliance, leaders will have to "strip themselves naked" before the Lord in terms of allowing Jesus to deal with their spirituality.

He suggested that the same church leaders will also have to "strip themselves naked" before the Lord in terms of allowing Jesus to deal with their spiritual ity.

He suggested that the same church leaders will also have to "strip themselves" of the comfort of salaries and benefits received from their relationships with overseas donors, and allow Jesus to direct the operation instead.

In his paper, Economic Challenges facing the Church in Africa, a senior lecturer at the Institute of Diplomacy and International Studies, University of Nairobi, Dr Gerrishon Ikiara, told the consultation that while demands on the church in Africa have been rising rapidly, the ability of the church to provide or supply the required services has been hampered by various factors, among them, inflationary pressures, economic stagnation, poor tithing and other church collections, lack of business acumen by church leaders, bureaucratic or government obstacles and the dependency syndrome.

While it is said that the high rate of Christianity growth being experienced in Africa is a blessing in terms of the spread of the Word of God, Dr Ikiara warned that "there are inescapable financial costs that are associated with this growth."

Right gospel

He cited the need for upgrading and infrastructure that the church operates in, church buildings, schools, hospitals etc; the impact of socio-economic crises, rapidly worsening poverty situation, the refugees; new epidemics such as the Acquired Immune Deficiency Syndrome (Aids), involvement of churches in the democratisation process and the creation of new social-economic institutions.

In his book, *Hope for Africa and Waht the Christian Can Do*, Kenyan scholar George Kinoti, argues that "our extensive dependence on the Western Church for ideas, theology, personnel and money is unhealthy for the Church in Africa and unhelpful to the African people."

Bishop Njeru Wambugu of the National Independent Church of Africa (NICA) saw the move by the mission-oriented churches to aim for self-reliance in their pastoral programmes as a clear sight that "they (churches) have realised the right gospel — that they need to stand on their own feet, not only financially, but in other areas."

He reminded them of the famous Kiswahili saying 'Mwacha Mila ni Mtumwa' (One who fails to live up to his/her culture remains a slave).

APS Features

Traditional and Christian cultures

By Wilfred Amalemba

For ten days some young boys stayed together, sharing food, having fun, learning lessons on life and how to deal with the various problems youth can undergo. They also learnt how to live by Christian values, as their parents were doing.

This was a special group of boys. They had been circumcised together. Equally special was the fact that their parents had chosen to perform the ritual with a difference: rather than teach their children the traditional lessons that accompany this ritual, they imparted lessons based upon Christian value.

The children came from four devout Christian families living in Nairobi, which shared the same cultural background. They decided to have their sons circumcised at the same time to facilitate their education programme.

"We decided to bring them together to make it simple to teach them instead of us shuttling from one house to the other if they were to stay at their various homes," says Mr Aluvaala, one of the parents.

Their programme involved teaching children the significance of circumcision from a spiritual and Christian perspective. Topics included obedience, discipline and self-control, peer pressure, the development of the body, relationships, career development, family and responsibilities, and consistency in the Word, prayer and fellowship.

They taught them things that would otherwise have been avoided in the traditional way of teaching because "children are not supposed to talk about such things."

The parents used simple language and gave just enough information, particularly with the tough questions. "Don't underrate children," says Mr Busolo. "They had some tough questions, but we responded to them at their level and answered them as simply as possible."

Since circumcision is a transition into manhood, the boys were given another perspective to manhood, a bibical perspective. True manhood is not a show of muscle, they were taught.

"We showed them that true manhood is not a show of physical strength but is being humble, obedient and disciplined," says Mr Malea. "We told them that a more important circumcision is that which the Lord does on our hearts when He changes us by His Spirit and transforms us."

The parents and their sons found the experience very beneficial. They became friends. The children opened up to their parents. The parents assured the initiates that they would always be available and accessible to them and that they could take them into confidence.

"We became friends and told them that we were also brothers," says Mr Busolo. Mr Busolo also says that they prepared the boys in advance, rather than surprise them as would have been the case in the traditional way of circumcision. Considering that the children had been brought up in the city, taking them to the rural home for circumcision would have been traumatic. "It was better for them to be circumcised in a familiar environment and amongst familiar peers."

Traditional way

This choice that these families made met with some disapproval. Some of their relatives objected to having the boys circumcised in hospitals and avoiding the traditional rituals that go with it.

But the families avoided quarrels with them by simply informing them of their decision and not discussing it further. "We had to be consistent with our Christian convictions and be good models to our children," says Mr Chongo, whose home was the learning centre. "We had to honour the promise made to God that we would raise our children and this meant that we had to be responsible in everything our children went through."

Mr Maela said that they also wanted to be aware of what their children were going through. In traditional circumcision, children are taken away from the home and live in the forest. Whatever they are taught, or is done to them those absent will never know.

Some of the activities the initiates undergo have spiritual significance and some are inconsistent with Christian values. "Later on in life the children (who may have undergone the traditional way) may look back and say, "My father didn't act as a Christian when he let me be circumcised traditionally," says Mr Busolo.

Potential initiates... circumcision can enrich both Christian and traditional values

Women's Concerns

SEX is not a dirty word

By Wilfred Amalemba

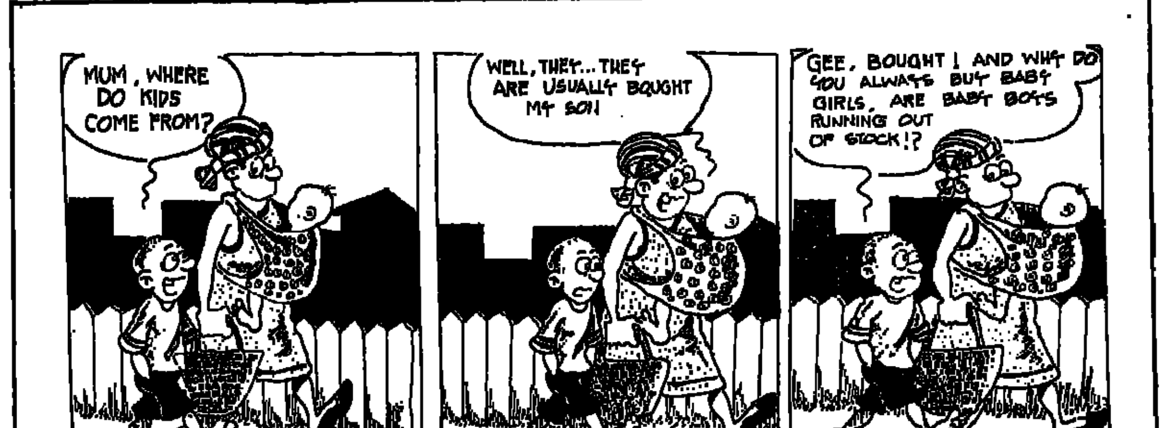
"Sex in Africa is never discussed. It is done," says Dr Sam Gatere, a Nairobi psychologist in *Your security against AIDS* programme of the KBC television. Expressions of intimacy between spouses like hugging, holding hands, or caressing a loved one's cheeks are rarely done in the presence of children in African families. Every parents tell their children how the baby was born. Often they will say the baby was "bought" from the hospital to avoid the embarrassing question.

Such illustrations reveal that the society may be uncomfortable with the subject of sexuality. How does it perceive sexuality if this is regarded as a "dirty" subject and intimacy is expressed only in the privacy of the bedroom? Could these explain the embarrassing silence that shrouds this subject, even with Aids creating havoc to the society?

Participants at a workshop for parents on "preparing Youth for Adulthood" said that lack of words describing the sexual act in their mother-tongues inhibits them from discussing sexuality with their children. In some languages, words describing the sexual act are vulgar, gross, and even obscene.

This vocabulary bankruptcy creates a communication barrier that prevents openness in discussing Aids wherein sex and sexuality must feature. To overcome this barrier, it is necessary to develop culturally appropriate communication techniques.

Developing culturally appropriate family life education and communication methods requires that the language and the technique used is acceptable to the communicators and educators. They should be comfortable, as much as possible, with the language used in prescribed manuals.



Obscene references

The target audience should not be repulsed by the language, either. Educators may be encouraged to use the language they are most comfortable with and to adopt techniques that will enable them to educate youth on sexuality shamelessly and effectively.

Every language has expressions and euphemisms that can communicate a difficult message as this one easily and effectively. The English language, for instance, offers us a wealth of vocabulary that can substitute actual words. Some words are modest and one can use them without having to be overly explicit about sex.

The religiously devout educator's culturally appropriate education and communication techniques are guided by religious ethics that stress on sobriety. They are required to talk about sexuality decently, modestly and with dignity. The Bible, for instance, teaches that the human body has been created in the image of God. As such, it must be commented upon and referred to respectfully. Vulgar slang, obscene references to sex, and language that degrades gender is unacceptable. "But immorality, and impurity or covetousness must not be mentioned among you as is fitting among saints" (The Bible).

The religiously devout educator would find it improper to allow contemporary secular culture to influence his religious standards. The secular culture always conflicts with the religious: sex is one of the sensitive areas of conflict. Though there is much openness and directness in the secular culture talk on sex, the style of communication and the message communicated often differs from religious sex ethics and teachings. Secular family life educators usually divorce moral standards from sexuality while their religious counterparts attach great importance to morality, hence the conflicts.

In preparing culturally appropriate methodology, it is essential to understand how the society defines, lives and explains sexuality, its attitudes toward sex, and the context in which sex takes place. Such an understanding would help appreciate the ease or difficulty educators and audiences have when discussing this daunting topic.

Sexuality is an intimate feature that reveals our true selves, making us feel vulnerable. This feature makes people blush when the subject is brought up for discussion publicly. The letters column of newspapers at one time received complaints about television advertisements of women's sanitary pads.

Some readers complained that the advertisements were about "dirty things." Others said they had to fumble with embarrassing questions from their children about what the pads were used for.

These illustrations reveal that shame rather than the lack of appropriate language inhibits discussion on sexuality. "Parents frequently tell us they feel tongue-tied, inhibited, shy, intimidated or even panicked when the time comes to talk about sex," say Stanton and Brenna Jones, authors of *How and When to talk to Your children About Sex* (Navpress).

Perhaps parents are influenced by negative cultural perceptions on sexuality. If they can erase these negative perceptions they may be able to find comfortable means of educating their children on sexuality.

Cultural values

Being culturally sensitive helps us adopt creative ways to reach the target audience. These could involve taking advantage of occasions that are socially acceptable and permit discussion on sexuality without embarrassment. These include times that culturally acceptable times such as pregnancy, the onset of puberty, circumcision, and pre-teen and early teen years which allow for free, unabashed comment on sexuality.

It is important to update ourselves with socio-cultural changes rather than look backwards to the fading cultural values. Awareness of contemporary trends that are reshaping socio-cultural sexual perceptions enables us to be informed educators.

Youth know a lot more than they are given credit for and parents would do well to know how their children are informed about sexuality and what information they receive. This knowledge would guide them on what to tackle and what to emphasise in their education programme.

Young people value straight, "man-to-man," or "woman-to-woman" talk with their parents. Mrs Margaret Mburugu, the Director of Education for Life Programme of the Methodist Church, says: "Parents hide behind the 'culture excuse' to avoid their duty to teach their children sexuality."

Family life education and Aids-awareness curricula developers must take note of these issues and tailor the educational material appropriately. Otherwise, their well-meaning efforts will be in vain and ineffective as their audiences reject them for being culturally inappropriate.

1996, MAP International

Wanjiku Kabira; an outstanding university don

By Seth Musisi

She is normally casually dressed and wears the face of a simple rural woman. But a visit at the Department of Literature, University of Nairobi, where she has been a lecturer for 16 years, reveals more about Dr Wanjiku Mukabi Kabira.

Wanjiku is not only a lecturer but also the chairperson of KOLA (Kenya Oral Literature Association). She is an author co-author, and co-editor of anthologies.

As if that is not a plateful of duties, Wanjiku is a consultant-cum coordinator of the Collaborative Centre for Gender and Development (Centre) based at Adalyn Flats, off Ngong Road.

The Centre is a non-governmental organisation made up of consultants and trainers in gender. Its mission is to work toward a society that is gender-responsive and which promotes the well-being of individuals and communities and upholds equity issues among men and women.

It is at the Centre that Wanjiku has planned and conducted more than 50 gender sensitization workshops involving planners, programme officers, researchers and writers.

The literature don admits that with all these responsibilities, she has little time to do other things. According to her, what is significant is the deliberate decision to create time to be with the family.

"What is important here is that I am not in this position because somebody elevated me in all these responsibilities," says Wanjiku who, spent ten years in a convent where she hoped to remain serving God and mankind for the rest of her life. However, that changed.

The don, whose husband, Dr Jackson Kabira, is a director of Kenya Agricultural Research Institute (KARI), told me that despite the major strides Kenya has made since independence, the government has a lot to learn from other countries, especially when it comes to empowering women.

"We need to learn from a country like Uganda where you will find that 50 Members of Parliament are women while Mozambique has 66 women MPs, South Africa 55, Angola 61 and Tanzania 46," she says.

Wanjiku notes that while Kenya has more women professionals than some of those countries, they (professionals) were not properly represented where major decisions are made.

She says what Kenya needs more than anything else is an affirmative action which guarantees a quota of certain positions for women, be it in government, politics or parastatals.

"Also, we have a problem in this country in that we lack political will. This is in addition to poor structures, rampant corruption and unfavourable existing policies towards women," says the university don.

Having had the opportunity to read the manifestos of political parties in this country, Wanjiku is of the view that none reflects women as a priority. In other words, they are all gender blind.

Dr Kabira with Dr Arthur Luval, the; the chairman of the Department of Literature at Maseno University College during one of the Centre's workshops.

She asserts that Kenya would be more peaceful and harmonious than now if more women were in positions of greater responsibilities.

"We know that by nature women tend to be more social and prefer dialogue whereas men take risks," she says.

She says that the concept of a "revolving fund", now common among Kenyan women is proof that women were more democratic and would add a new dimension if given the opportunity in higher positions of leadership.

Wanjiku was in Malawi recently where she presented a paper on Gender in Parliament to a group of parliamentarians from 13 countries in southern Africa.

Tight schedule

A few days ago she returned from South Africa where she talked about Gender and Education to the teachers organization in that country. She used the opportunity to discuss the implementation of global Platform for Action in southern African countries.

Even under her tight schedule, Wanjiku has time for hobbies which include listening to popular Kenyan music. She most of the time takes her five children with her to music shows, particularly in the outskirts of Nairobi. She is an avid reader and is also a swimmer.

Her dream is that one day Kenya will be a country with no social harassment and gender violence, the day when men will accept women's empowerment and support those ideals to the letter.

She talks fondly of her father, Mr Duncan Mukabi Mahinda and her mother for molding her life.

Dr Wanjiku Mukabi Kabira was educated at Nyanjweru Primary School in Githiodoni Village, Lari in Kiambu district between 1958 and 1964 and Loreto Convent, Limuru, for her 'O' and 'A' levels before joining Nairobi University in 1975 for her B.A.

She has a masters degree from University of Wisconsin, U.S.A. and a doctorate in philosophy from Nairobi University.

News Analysis

Clamour for change continues

By Allan Ngwiri

The clamour for constitutional changes continues unabated. According to some political observers this rising chorus for change, which is reminiscent of 1991, and the stiff resistance it is characteristically getting from Kanu and the government shows one thing: that despite the make-believe intermittent defections to Kanu since the 1992 general elections, the majority of Kenyans are still in the opposition and Kanu is aware of this.

And contrary to the belief that the opposition has lost its feet among some opposition followers bolstered by pronouncements by such Kanu stalwarts like secretary-general Joseph Kamotho to the effect that Kanu is the predominant party (because it is ruling), the observers stress that the overwhelming (67%) majority that voted against Kanu in 1992 has not been dented.

They say that, indeed, if some of the so-called Kanu zones were to be given a choice, the percentage for the opposition would shoot up.

This is based partly on the rising tide of disillusionment with Kanu in all its strongholds - in Kalenjin, Kamba, Luhya and Coast areas - for many promises never kept despite what they say has been their unswerving loyalty to Kanu. This "rebellion," is not likely to recede and the demands for Kanu to deliver or we reconsider our support" is likely to increase as the 1997 elections approach.

In the opposition areas which have been open seas for defection touting few people show any inclination to run back to Kanu.

In Central Province, for instance, not a single constituency has gone to Kanu and the people of the region are not known to have much track with the ruling party. Infact, they have shown tremendous disdain for Kamotho every time he tries his defection touting as exmplified by the recent ignominious civic defeats in his own Kangema backyard.

In Nyanza where President Moi is spending considerable time after the Central Province setbacks, Kanu may have won a number of civic seats but there seems to be little indication that opposition MPs there are willing to abandon FORD-Kenya. This is because of fear of political backlash from the electorate.

"I am surprised that anyone is suggesting that the opposition is dying," says Law Society of Kenya Chairman, Paul Wamae." The opposition is not made up of just leaders but includes all Kenyans not happy with the way the government has been ruling, managing the economy or with such issues as land and corruption. If all these people were not there, would there be an opposition?" he asks.

According to Wamae, the Kanu government, through its manipulation of issues and its failures via its own-controlled electronic media may have persuaded some that the opposition is dying. Yet it cannot show what it has done itself to ameliorate the conditions of the majority of Kenyans who are poor.

"It's a grand misleading strategy to frustrate those people who are not satisfied with the current government," says Wamae.

One source in the civil service who says that there are a lot of opposition "moles" in government but who for obvious reasons cannot come out openly cites such disinformation strategies by Kanu and the government as the recent figures released by Vice-President George Saitoti showing that Kenya had created about 500,000 jobs in 1995, the same figure mentioned by experts as what is required to beat the high unemployment levels in the country.

"This is a grand hoax to make the government look good," he says. Where are those jobs? I have members of my family who are school leavers looking for jobs which should then be available."

He says that this may make Kanu look good in rural areas but it disillusions more people in Nairobi and other major cities and towns looking for jobs.

This is not to say that all is easy going in the opposition camp. Some members of the public view the opposition parties as a lost cause citing the endless wrangling, the power struggle, the factions and the inability of the opposition to do anything about the many problems facing the country.

According to FORD-Kenya (Raila faction) Executive Director Omweri Angima, there is truth about people's concern on the wrangling and even more so on the "toothless bulldog" situation.

On one side the divisions may be a good thing because they show a democratic spirit but more importantly they help weed out those working from within to destroy the opposition, argues Angima.

On the other, "it shows lack of vision among opposition leaders. Selfishness is the biggest problem and since a good number of them were previously in Kanu, it is just opportunism; they were not interested in genuine democracy."

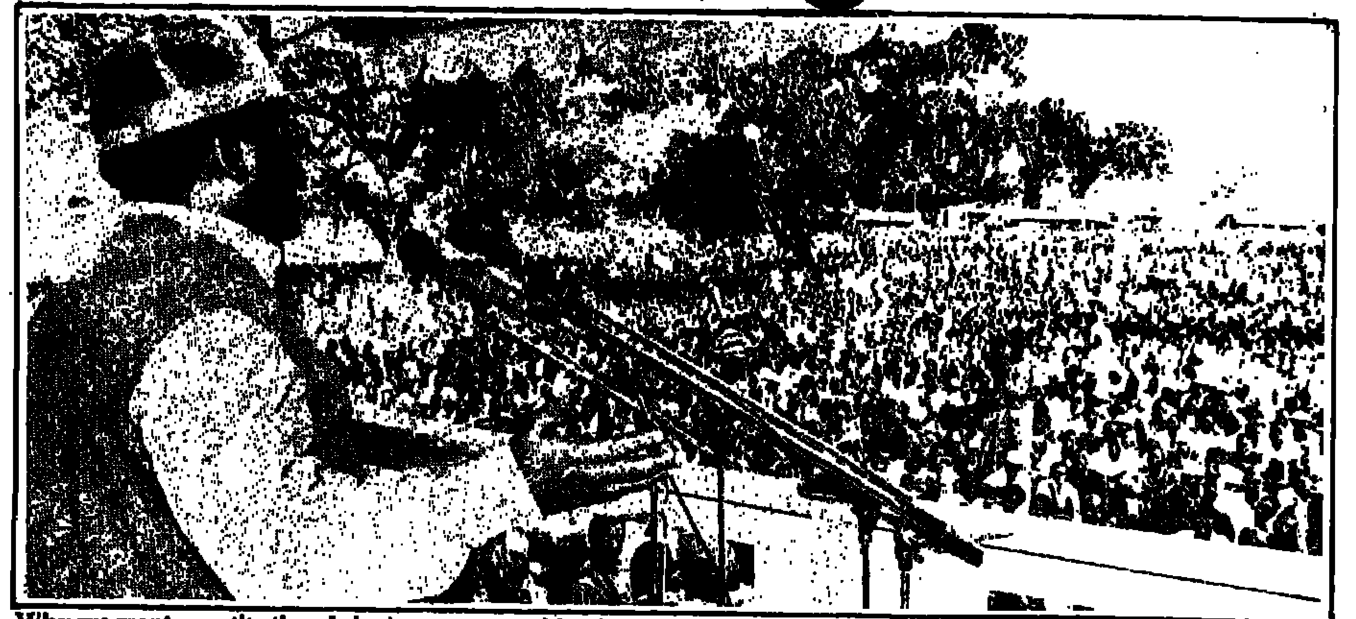
Both Angima and LSK chairman Wamae and others who disagree with the Kanu government tactics agree that without the opposition in place, things would be worse than they were before 1992.

Says Wamae: "Kenyans enjoy greater freedoms from the openness forced on the government by the opposition. These are in verbal speech, in the media, in parliament and in public discourse. So long as the opposition is there, Kanu cannot be complacement — people now have choices and the value of that cannot be measured."

While the opposition may not be dying, it is clear that there are more uphill struggles it has to face to over-come the obstacles placed in its way by Kanu and the government.

One way out is the current clamour for constitutional change though how to achieve this remains elusive. Observers point out that an even more crucial avenue is by massive civic education so that the wananchi are less deceived by through radio. Already there is evidence that Kenyans have learnt a lot in the last four years and given our culture of tolerance, they are bound to learn more, say propagators of civic education.

But given that Kanu hardly wants this to happen as evidenced by the numerous disruptions of opposition meetings, arrests of oppositionists, refusal of licences and the overt disdain the ruling party has for any challenge this may prove to be yet another tough struggle for Kenyans.



Why we want constitutional change... an opposition leader addresses a Kamukunji crowd in 1994. During such rallies the focus is usually on the need for constitutional change.

Kenya Constitution: OPINION POLL

Is there any need for a Constitutional reform in Kenya? Here is your chance to stand up and be counted in an opinion poll on this crucial question.

The Constitution is the supreme law of the land and effects all Kenyans and others who fall within its jurisdiction. Your views are of paramount importance to the success of this exercise.

Please answer the following questionnaire frankly and honestly.

Section A: Bio-Data

1. Constituency ....
2. Sex (tick one) 1) Male [ ] 2) Female [ ]
3. Age ....
4. Religion (tick one)
   1) Christian [ ] 2) Muslim [ ] 3) Other (specify) [ ]
   ....
5. Occupation ....
6. Educational level (tick one)
   1) Primary [ ] 2) Secondary [ ] 3) Post-Secondary [ ]
   4) Other (specify) [ ]
7. Party affiliation (tick one)
   1) KANU [ ] 2) FORD K [ ] 3) FORD A [ ]
   4) DP [ ] 5) OTHER (specify) [ ]

Section B: Views on Constitutional Change

8. What are your views about the present Kenya's Constitution? (please explain fully)
   ....
   ....
9. Does the Constitution require change? 1. Yes [ ] 2. No [ ]
10. If Yes, what changes?
   ....
   ....
11. When would you like to have these changes?
   1. Before 1997 elections [ ] 2. After 1997 elections [ ]
12. Please state reasons ....
   ....
13. Please suggest ways in which it should be done ....
   ....
14. Who should be involved in these changes? (list dowh) ....
   ....
   ....

Post your questionaire to :
Oscar Publicity
P. O. BOX 50932
NAIROBI.

OKOTH K'OBONYO AWARD COMPETITION

TWP

Theatre Workshop Productions (TWP), a leading theatre group in Kenya is holding its thirds annual play writing competition. The objective is to consciously focus and encourage young Kenyan playwrights to submit their creative works for rigorous examination and eventual production of the overall best entries by the group through workshops.

ENTRY RULES

Eligibility:	Open for artists of 35 years and below and who must be bonafide Kenyan citizen
Language:	Scripts for entry must either be in Kiswahili or English and clearly typed, double spaced and showing the category for which they are being entered.
Theme:	Any topical issue.
Script category:	(i) One act (45 minutes long) plays, i.e., up to 45 typed pages, and (ii) Full length (2 hours long), i.e., up to 120 typed pages.
Categories:	(i) Junior A, 9-14 years, (ii) Junior B, 15-19 years, and (iii) Senior, 20-35 years.

PRIZE AWARDS

Junior A (9-14 yrs)	Best one act play	Ksh. 3000
	1st runner up	Ksh. 1500
	2nd runner up	Ksh. 1000
Junior B (15-19yrs)	Best one act play	Ksh. 5000
	1st runner up	Ksh. 2500
	2nd runner up	Ksh. 1500
Senior (20-35 yrs)	Best one-act play	Ksh. 8000
	1st runner up	Ksh. 4000
	2nd runner up	Ksh. 2500
Senior (20-35 yrs)	Best full length play (Okoth K'Obonyo Award)	Ksh. 10000
	1st runner up	Ksh. 5000
	2nd runner up	Ksh. 2500

Entries should be submitted to:
Theatre Workshop Productions (TWP), P.O. Box 6602, Nairobi
or
Personally delivered to the Kenya National Theatre Booking Office before 4th October 1996 clearly marked 'Okoth K'Obonyo Competition'. Those wishing to have their scripts returned should include a self-addressed stamped envelope.

Winners will be announced by November 1996

Book Reviews, Theatre, Culture

Every married woman is a potential widow - author

From Page 9

abbreviating mourning rituals, but also for giving credit to a widow who hides emotions and "carries on as usual" following her husband's demise. The author cautions that a widow does not have to camouflage her grief by "acting properly," or by suddenly becoming super-active in church and community affairs. "It's not only important to face up to your loss, but also to go through grief work."

Traditional funeral and burial practices, she says, used to give the bereaved a distinctive appearance which motivated others to respect the mourner's situation and allowed her to withdraw from social activity over a prescribed period of time. She warns that resistance to, or abbreviation of mourning could develop rheumatism, asthma, ulcers, neurotic behaviour and dependency such as alcohol abuse and even to commit suicide.

As Christian, the author has a bone to pick with the church which she says has not lived up to expectation. Since the care of the widowed and the orphaned has long been an important mission of the church, a widow has good reason to count on her church as the resource most likely to extend comfort, emotional support, and spiritual guidance.

Many have been disappointed. And not without reason. The church's phrasing of announcements gives the impression that events are scheduled only for "complete" families and not for single or widowhood people.

That aside, the church repeatedly refers to a woman-headed family as a "broken home" even when a widow and her children feel they are achieving wholeness despite their painful loss!

"Your talents and labour, like those of other singles, may be readily accepted by the church fellowship, always hungry for doers. But your personhood may be ignored or rejected," says the author poignantly.

Treating widows as "special cases" who must be pitied and prayed for when they are part of the common fellowship is like an attempt by the church to "put widows in their place." Surely the church can do better than just offering widows a few meaningless platitudes rather than the empathy they crave.

Reiterating that there is life after widowhood, the author tells the reader how a widow can create a satisfying new life for herself after her husband's death. She concedes that sexual desires and energies are as alive in widowhood as they were when a widow's husband was alive, but says that these need to be tamed even in today's sexuality-stimulating society.

The author writes from personal experience as a widow (for 3 1/2) years) and says that a widow may be astonished at some of her sexual fantasies and even get angry at God for providing her with sexual vigour but no acceptable outlet.

Should a widow befriend men? The author says that widows are normal human beings who need human company.

The decision whether or not to remarry wholly rests on the widow.

Besides telling the reader the legal, social and economic implications of remarriage, she cautions a widow against engaging in a desperate manhunt as an answer to loneliness as she could live to regret it.

Arranged thematically in 11 chapters, this how-to and almost biographical book's clarity of style, easy presentation and exhaustive coverage of the subject enables the reader to easily follow it.

The author has demonstrated that widowhood can be handled soundly without being stuffy, stiff or goary

Blending culture with management

By H. Kym' scorp wa Wanjiru

Over time, patterns or relationships detrimental to the social fabric have evolved as a result of either political legalisation or the drive to remain faithful to one's heritage.

And while trying to cling to the heritage of Africa as in "I am because we are and since we are, then I am," other patterns in the form of nepotism, quest for tribal supremacy have been institutionalised.

In his documentary film *The African: A triple Heritage*, Prof Ali Mazrui discusses at length the important role of the family in an African setting.

The family brings together all those who are related by blood. Previously, when polygamy was in effect, a family unit increased rapidly such that in one generation, it was possible to have a hundred members or more.

In a few generations, the numbers grew tremendously rendering it impossible for a family to live together. This brought in the clan, which is a collection of several families, who have the same clan name and are believed to have been descended from one family group in the remote past.

Out of inter-marrying and other social activities like the unification of the group by age-groups and age-sets, the feeling of rendering mutual support in all important matters in the interest and welfare of the group is greatly intensified.

This, as reflected in the present day realities, is evident in the scramble to offer placements to those whose kinship is close to ours.

Result? Institutions that are run by a certain group with people who are not there by merit as required by modern realities but because "I am because we are, and since we are, then I am."

The political system has also institutionalised exploitation, greed and other vices by the legal framework it has structured.

Since independence when institutions were inherited from the colonial past, which in themselves lacked any cultural roots, a number of things have been done that have rendered the worker "impotent" and given the employers "immense fertility".

At independence, the Federation of Kenya Employers, for instance, succeeded in ensuring that no powerful "omnibus" was formed, covering more than one industry, disposing of large funds and inclined to political action.

After independence, it began to urge the government to go further and control strikes. The government did this by passing the Trade Disputes Act of 1965. The Trade Unions (Amendment) Act of 1964 gave the government extensive powers to regulate the internal affairs of unions.

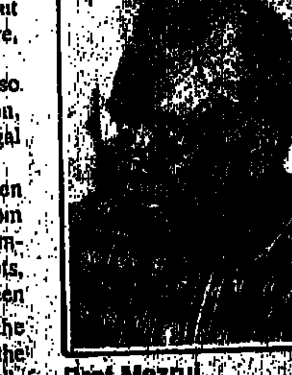
The Act prohibited strikes in essential services and sympathetic strikes.

Common behaviour

This affects the morale of the workers and since they have to survive in the harsh realities, they may start entertaining other ways of making ends meet - often ways that cheat the system they work for.

Neither the "formal institutional" approach nor the purely "traditional" one is a viable alternative for development in Africa. What is needed is a blend of both convergence of adapted formal institutions (in the political front and renovated informal, indigenous ones.

Like Mervyn Claxton, a writer on cultural matters with Culture Plus observes, the new approach to institutional reconciliation is best captured by the expression *enracinement et ouverture* coined by Leopold Sedar Senghor, former president of Senegal.



Prof Mazrui

The expression implies that to be effective and performing institutions have to be both rooted (*enracinement*) to the culture of a people and open (*ouverture*) to outside challenge and influences.

This would probably help in solving the crisis in the institutions, which lack cultural roots. They do not reflect the people's common behaviour and motivation and consequently do not possess moral legitimacy.

Not being rooted in the local culture, they do not command the level of consent which would promote general respect for institutional obligations. This has negative economic effect because the cost of enforcing contracts and other rules becomes very high.

Here's how we do it: Girls from Kawangware Primary School presenting a Baganda folk dance.

Upcoming dramatists turn to the streets for support

By Fredrick Nzwili

The local theatre is experimenting on the story as a theatrical medium and also trying to bridge the gap between the stage and street performances.

In the past, street peformances were left to "street clowns."

An actor's greatest dream is to get as large an audience as possible in the auditorium. For many actors the realization of the potential in the street man's appreciation of theatre is a "dream come true."

The story and street performances are engraved in a theatrical perspective "Theatre For Education," unlike "Theatre For Development," popular in the '70s, whose emphasis was taking theatre to the people.

The Kenya Students United Nations Association (KUNSA) is central to the exploration of street theatre. According to Jeremiah Odhiambo, a director with the group, the problem with most theatre practitioners is that they have been "brainwashed into thinking the Western approach to theatre is the only mode that can sell. This has led to tackling of issues that do not relate to African needs.

"Theatre as a tool for communication should point at the pains of a particular people," says Odhiambo who aregues that most groups usually target the wrong people.

"We should not lament empty halls if we confine ourselves to one type of audience," he cautions.

KUNSA was formed in 1995 and has since evolved into a travelling theatre. The group adopts both the street and the stage for performances. It is currently rehearsing an adaptation of Peter Abraham's *Mine Boy*.

Richard Kimani, a former student of Nairobi Theatre Academy, feels that KUNSA is on the right track. For him the best way to reach the greatest audience is performing in the street as there are no restrictions on entrance and participation.

However, it should be borne in mind that open air acting is different from auditorium acting. In the auditorium, the actor is controlled by the lighting system, stage properties and designed stage movements.

It is necessary for actors to obey the director as failure to do so leads to destruction of the production. In the street, natural law improvisation plays the greatest role. The audience's response determines the "windings" and "turnings" of the script.

Watching KUNSA perform last week in Kariobangi, gave me the impression that the stage training the actors had reduced them into "mere indicators of absent emotions." Although they managed to attract a large crowd, the demarcation between them and the audience was vivid even though they attempted to use the evangelist's approach.

Most street performances are "fluid" in nature as they are never guided by particular themes.

However, there is uncertainty in the street theatre. Will the sponsors, who have shown unwillingness to support auditorium theatre support street theatre?

Open air theatre cannot stand on its own. But if thespians are going to advocate art for art's sake, then art has a great future.

All set for music festival

The Kenya National Music Festival takes place this month at the Kenyatta International Conference Centre. The festival features verses, children's games, set pieces, own compositions, folk songs and creative movements.

During the Nairobi Primary Inter-Divisional Gala Concert at City Hall, recently Kifaru Primary School presented *Betrothed*, a poem which emerged the winner in its category.

Mwangaza Primary School Presented a Kikamba game called *Mwiitu nyu leletwiyokothe* while St George's Primary School was first in the folk dance category with a Baganda dance and Giriama folk song.

Uhuru Gardens Primary School qualified with a Luhya folk song.

The festival also attracted new-comers like Jitegemea Primary School, Busara, Baba Dogo, Ruai Primary and Dagoretti Child Care Centre Primary School. —*Anthony Njagi*

Profiles / Features

It's our duty to fight for justice — cleric

The Church and the faithful should be willing to face unjust systems by rebuking them and, if necessary, be willing to die for justice and peace.

This is the view of the Rev Luckio Odero Otieno, the general Secretary of the Christian Churches Education Association. But he is quick to add that the faithful should not allow themselves to be killed to merely prove a point.

The Rev Otieno argues that churches should not be seen as implementors of democracy, but watchdogs whose message is to correct, reprove, exult and educate. They should not associate in any way with the politicians whose role is diametrically different from theirs.

The CCEA head for the last 16 years says churches in Africa have not been quick to respond to crises until the "roof has fallen on them" and gives the example of the Burundian situation where churches started to react only when Christians and the leadership became victims of massacres by the warring parties.

He was personally not only surprised, but also perturbed that when thugs entered the Holy Family Minor Basilica in Nairobi recently and caused havoc, none of the leaders of Protestant churches issued statements about the incident even though it was criminal and sinful.

Talking to the Rev Otieno in his Church House office I got the feeling that the church has a long way to go to be felt as a strong force to protect the society.

"At the moment, we can say the church in this country and may be the rest of Africa, is still struggling as it has a lot of limitations such as lack of funds, trained personnel, poor management of its institutions and even lack of dynamic leadership," he says.

He cites other factors as mushrooming of splinter churches along ethnic groups, lack of political harmony and continued dependence on donor countries.

"It has become apparent that many churches, including organizations such as CCEA and NCCK, could collapse following a halt on aid from mission-sending countries in the W. and South Korea," he says.

According to him, it was the dependence syndrome of churches in Africa that made the church itself look like a foreign institution.

He explains that CCEA, which has been in existence since 1968, is involved mainly in developing Christian Education curriculum used in schools and teacher training colleges in the country.

"We have also been instrumental in organizing leadership training at grassroot levels where we have conscientised men, women and the youth to be aware of their roles in society, at home, church and schools," he says.

"Our main focus, however, is on morals and religious education in schools, hence our ministry is with both teachers and students," says the Rev Otieno, the CCEA general secretary since 1980.

The CCEA is the advisor of the National Council of Churches of Kenya in all matters of education. While it is autonomous, it works hand-in-hand with churches in Kenya.

The Rev Otieno received the calling as a result of witnessing the misery and cultural bondages that people were going through such as poverty, worship of idols and lack of education. He felt that the Christian message was the key to liberating the people.

Even though for the last 20 years the Rev Otieno has been working to liberate the people through teaching and preaching of the Christian message he has also hobbies which he turns to for a change.

He likes jogging, reading books on management, administration and politics as well as those touching on Christian education.

KNOW YOUR CLERGY

By Seth Musisi

Widely travelled

The Rev Otieno is widely travelled having been to Europe, half the African continent, Japan, India, United States and Canada.

His inspiration is to write a doctoral dessertation on Christian education with Kenyatta University and subsequently publish a book on the same topic.

Born in Kabondo Kasipul, the Rev Otieno who has three diplomas, a B.A., M.A. and several certificates from the University of Nairobi and Nottingham University in Britain, was a primary school teacher between 1964-66 and a teachers college lecturer from 1966 to 1980.

He is married to Mary Florence, an administrative assistant with CORAT (Africa Christian Organization Research Advisory Trustee). The couple has four children, two boys and two girls.

The Rev Luckio Otieno... church a watchdog

Converted after reading Christian book

By William Onyango

Books have a special place in the life of Pastor Wilfred Amolo, 33, who was converted through reading a Christian book. And he has vowed to reach as many Christians as possible by making books readily available.

"I was converted in July 1985 through a Christian book that I read. Since then the Lord has always spoken to me to continue giving people Christian books or literature to read either for free or at minimal cost," says the founder of the Universal Christian Bookshop in Siaya town.

The unique bookshop is steadily gaining popularity. It is the only one which sells Christian tracts, Bibles, posters and gospel cassettes and it is strategically situated in the town centre.

"Because it is the only bookshop of its kind in a district of over 800,000 people, readers travel as far as 50 kilometres spending about Sh 200 on fare to buy books which may cost as little as Sh 50," says Pastor Amolo, who is considering establishing a mobile bookshop to reach as many readers as possible.

He also plans to operate a mobile cinema for showing Christian films.

Pastor Amolo is an experienced book dealer. He has even sold books on a bicycle in Nairobi when he was an agent for the International Bible Society (IBS).

Divine calling

"I peddled from one house to another and so many Christians came to know me as a book dealer. Some would even visit me at home asking for certain books," he says.

He recalls: "The IBS provided its agents with books for sale. Proceedings were remitted to the IBS and the agent received his commission. This attracted many agents, with no divine calling and never remitted the proceeds from the sales."

The Christian Outreach Ministries pastor gets his supplies from IBS, local publishers as well as individual authors and book sellers, on a 25 per cent discount on each book. But the transport costs from Nairobi to Siaya take almost the 25 per cent discount.

The Universal Christian Bookshop was founded in 1994 with 100 titles. Today it stocks more than 400 titles.

Pastor Amolo explains that he calls it Universal Christian Bookshop because it does not restrict itself to stocking books of a given denomination "as has been the case in Kenya with Catholic Bookshop or the Church of Province of Kenya (CPK)."

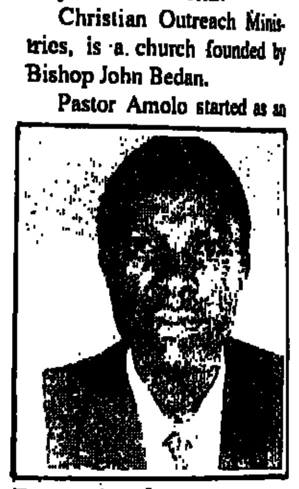
Another hurdle for Pastor Amolo is that he is a civil servant subject to transfers. At first he was in Nairobi, then Mombasa and now Siaya.

However, he has opted to resign and concentrate on the Word of God. "I have tendered my resignation, since I cannot serve two masters," the father of four children, two sons and two daughters, says. His wife is also a church minister in Siaya.

In the civil service, he is a building supervisor with the Ministry of Public Works.

Christian Outreach Ministries, is a church founded by Bishop John Bedan.

Pastor Amolo started as an elder of the Free Gospel Church. Later he became a pastor of Christian Outreach Ministries Worldwide with its headquarters in Eldoret and 50 branches countrywide.



Pastor Amolo

His father, a retired Kenya Railways Corporation worker, died in 1974 when he was 12 years old and in Standard Four. After his father's death there was no one to pay his high school fees and little Amolo joined Starehe Boys' Centre, a school that has produced some of the most disciplined Kenyans.

Pastor Amolo completed his high school studies and joined a security firm as a personnel officer. A year later he joined the Department of Staff Training of the Ministry of Public Works. He took a three-year technical training course in Mombasa and on completion was posted to Siaya.

By then he was already a born-again Christian distributing books on a bicycle after work. He was also appointed the regional representative of the Kenya Students Christian Fellowship, Nyanza Province. This enabled him to attend several pastoral seminars.

In 1992 the Christian Outreach Church organised an inter-denominational seven-day crusade in Siaya town during which Pastor Amolo was the crusade's secretary.

Incidentally the church was already targeting him for pastoral duties. At the end of the crusade, more than 1,000 new souls were won for Christ.

Njoka succeeds Njenga as provost

By Jeff Mbure

The Venerable Canon Peter Njoka has been appointed the sixth Provost of the All Saints Cathedral, Nairobi, to succeed Bishop Peter Kariuki, now heading the Mount Kenya South diocese.

The new provost comes from the Nairobi diocesan headquarters in Amani House, where he has been the Vicar General for a month.

During a well-attended meeting at the All the Saints Cathedral on July 26, the CPK Dean who is also the acting Archbishop introduced Canon Njoka to the cathedral staff and representatives of Nairobi diocesan parishes.

The post fell vacant last June when the long-serving and former provost was elected the third bishop of Mount Kenya South diocese to succeed Bishop George Muiru Njuguna, whose bishopric tenure came to an abrupt end following accusations of maladministration and sex-scandal.

Canon Njoka was born in Embu district where he attended primary and intermediate schools before moving to Nairobi for secondary education.

He trained at St Mark's Teachers Training College, Kigari in Embu and taught for several years in primary schools in both Embu and Nairobi. During his teaching career he rose to be a deputy headmaster of several schools.

Although Canon Njoka was baptised in 1948, it was not until 1972 that he accepted Christ as his saviour. From then on, there was no going back and in 1975 he resigned from teaching to start training in the ordained ministry.

A year later he joined the Limuru Theological College where he obtained the Makerere University diploma in theology. It was while he was at Limuru that he met and married Pauline Wanjiku.

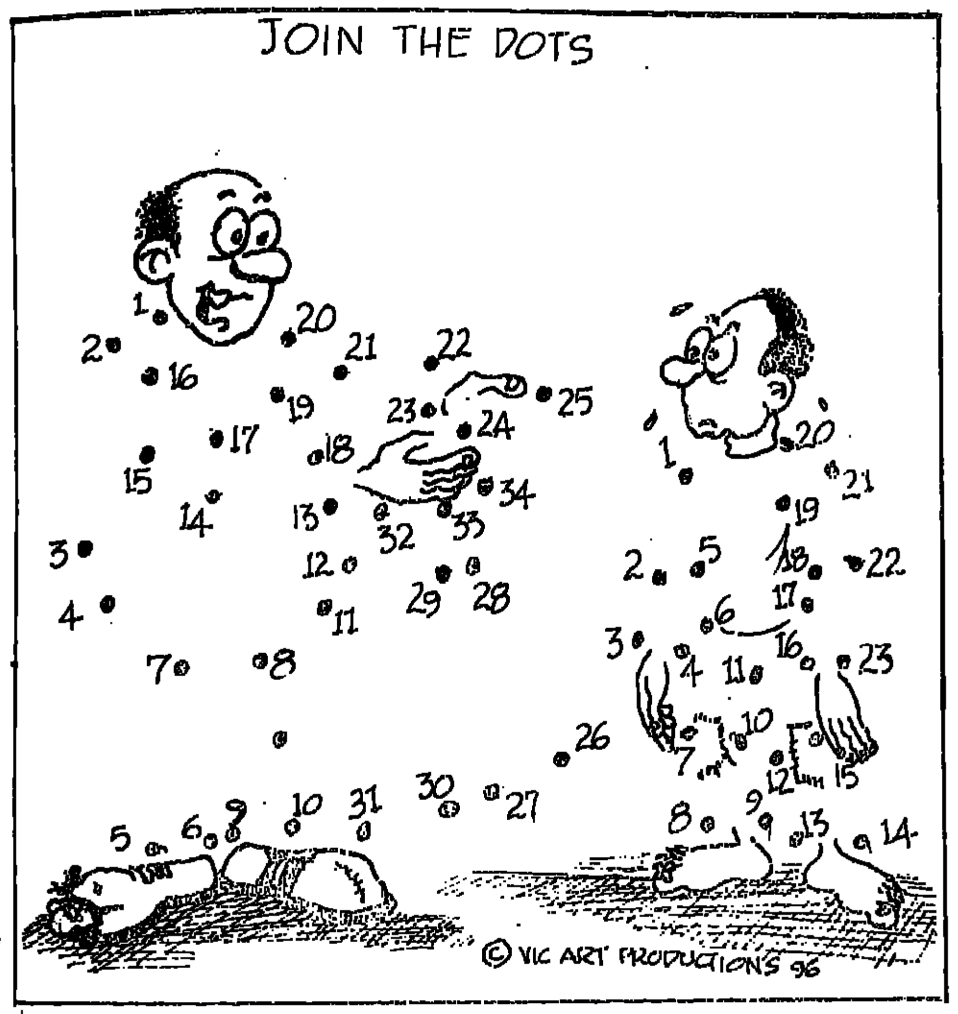
In 1979 he became the deacon and curate of Saint Stephen's Church, Jogoo Road and the same year he was ordained a priest. In 1984 he was appointed Vicar General at the St Mary's Church, Westlands and a year later was made a diocesan canon.

He also trained in some of the best international theological institutions including Bossey in Switzerland where he undertook ecumenical studies.

The contest for the provost's post had attracted three other candidates and the selection process was done by an appointment board made up of eight people.

Those who have had close working relations with the new provost described him as a highly meticulous person and one who is likely to continue the good work of Bishop Njenga.

Young Readers' Corner



Less favoured son saves step-father's life

By David Karanja

Duncan and Samuel were brothers. They had the same mother, Wangui, but not the same father. Wangui had given birth to Samuel when Macharia married her.

Samuel was a humble boy who respected everybody. He was friendly and liked both his parents and his brother. But Duncan didn t like Samuel.

Over the years he had come to learn that they had different fathers and he always kept reminding him of the fact. Sometimes he even told him to the face that he was a stranger in the house and should go back to where he had come from.

Macharia and Wangui should have played the mediating role by stopping the conflict between the two boys. Instead of playing this parental role, they took sides and favoured Duncan.

In the day to day activities of the family they behaved in a manner that showed they liked Duncan more than Samuel.

It was ironical for Wangui not to like Samuel as he was her real child but the reason was that she feared annoying her husband. The survival of the marriage was the most important thing to her.

Samuel persevered in silence. he stayed without good clothes even when Duncan was bought good ones. he stayed without pocket money while Duncan was given a lot of it.

And when they became of age to go to school he was taken to a low class school while Duncan was taken to a good high cost private school. There was nothing he could do but persevere.

Samuel grew into a very responsible young man. He was serious with his school work and he always led in his class, he passed all the examinations and eventually joined the university.

On the other hand Duncan became a reckless young man. He ignored school work and performed very poorly. He became naughty and refused to continue with school at Form Two.

He was reckless to exessive beer drinking. He also was quarrelsome and could start a fight with his brother or parents. But they avoided him and no fight ever occurred although he insulted them.

One day when Samuel was on university vacation Duncan arrived home in the evening as usual drunk. Samuel was with his parents int he living room taking supper and they offered him some. But Duncan refused and started a quarrel with his father demanding that he should be given a piece of land.

"You can't inherit a piece of land from me at this stage Duncan. You are too young and have not even married," his father explained in a calm voice.

"I want the land right now! You must give me the land if you are my father," Duncan persisted, shouting at the top of his voice.

"You won't get the land, that is what I have said," his father retorted angrily.

They argued fiercely for about ten more minutes until it reached a point when Duncan's anger became uncontrolable. He rushed to his room and came back a few minutes later holding a sharp panga.

"You must die old man as you have refused to give me my share of land," Duncan shouted and rushed at his father, the panga raised. His father was surprised and in the confusion didn't know how to react. he just gazed at his son as the panga came down to his neck with a mighty force.

As the mother screamed in fear, Samuel who was witnessing everything in silence quickly shot up from his seat and tried to push off Duncan. But realising that he could not manage to prevent him from bring down the panga he just put his hand in mid air to prevent his father being slashed to death. The panga cut deep into his hand.

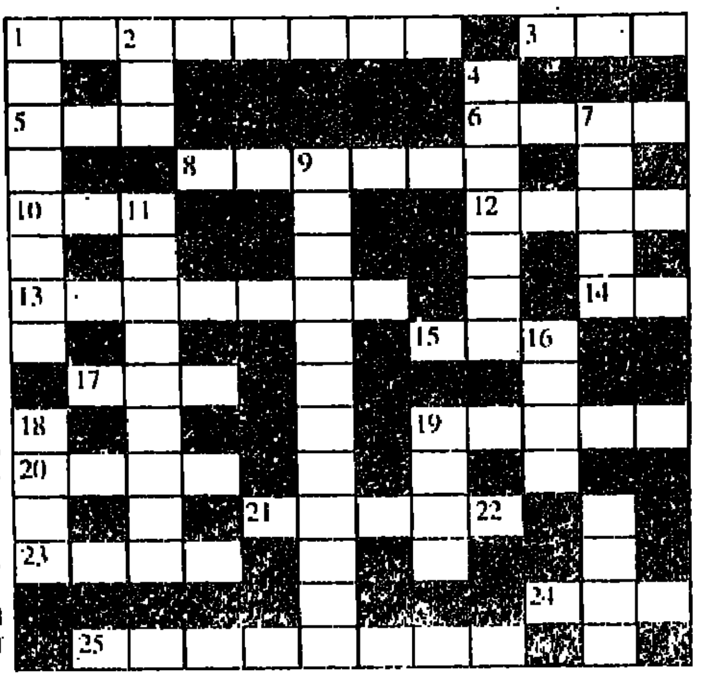
As Samuel's hand bled profusely his father managed to rise from the seat and grabbed the panga from Duncan. Duncan just rushed out of the house and disappeared into the darkness.

Samuel was rushed to the hospital where he was admitted. When he was discharged two weeks later, his father called him to his room and amid tears apologised for discriminating against him over the years.

He had saved his life at the risk of losing his own. He had shown genuine love and should therefore inherit all his property.

In later years Duncan was imprisoned for engaging in crime while Samuel became a very rich and respected man after graduating from the university.

CROSSWORD



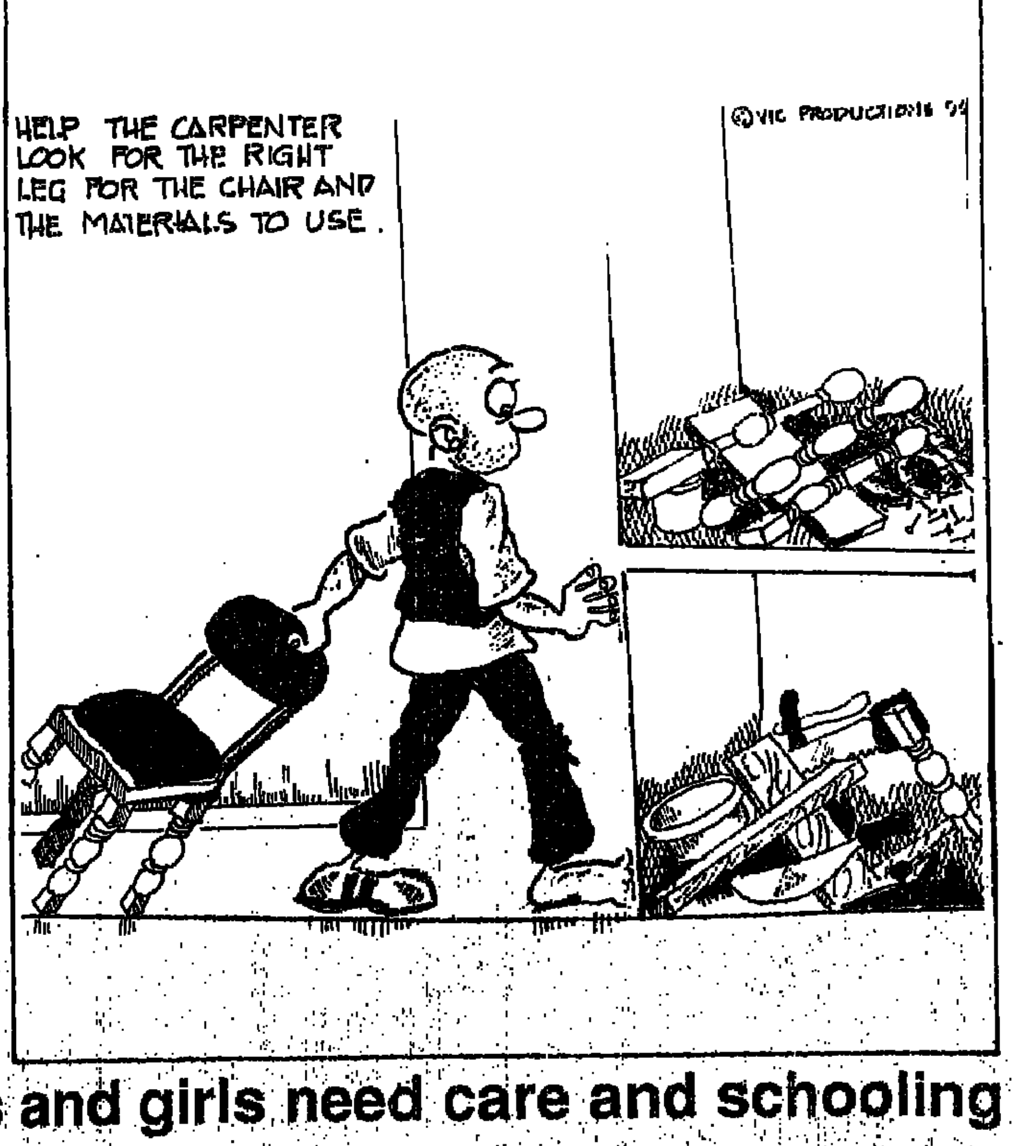
Across
1. A dead-end-street
2. A period of time with a specific point in history as its beginning
5. A representation on a plane surface, of a region e.g. surface on the earth
6. To acknowledge openly
8. To urge
10. Brief sleep during day time
12. A closed chamber as in stove used for baking, heating or drying
13. Showing enmity
14. Anno Domino
15. Watery fluid that circulates through a plant, carrying food and other substances to the tissues.
17. A hide out
19. Act of bearing a young one.
20. Fringe of a cup.
21. An animal, plant, or natural object that serves as a symbol of a clan.
23. Bereft
24. Opposite of new
25. Too technical

Down
1. One of the N. American Red Indian tribes
2. Either of the fleshy edges of the opening of the mouth.
4. Any structure that encircles an opening
7. A musical and dramatic work consisting of a play with stage action and words sung to music.
9. A drug that induces hallucination.
11. Located behind a structure.
16. A slang for written material or pictorial intended to arouse sexual feelings
18. Brother to the Biblical Cain.
19. To make ale from malt and hop.
22. To cast aside.

Answers

Across: 1. Cul-de-sac, 3. Era, 5. Map, 6. Avow, 8. Exhort, 10. Nap, 12. Oven, 13. Hostile, 14. AD, 15. Sap, 17. Den, 19. Birth, 20. Brim, 21. Totem, 23. [illegible], 24. Old, 25. Pedantic.

Down: 1. Comanche, 2. Lip, 4. [illegible], 7. Opera, 9. Hallucinogen, 11. Posterior, 16. Porn, 18. Abel, 19. Brew, 22. Jilt.



Street boys and girls need care and schooling

The following four statements are about special education and health care for street children and practical work to generate income for them. Group together (two to each topic.)

a) It feels nice to be loved. One feels secure when special care and attention is given to him or her, especially from parents or guardians.

Ask yourself what happens to the young boys and girls on the street who even need that love and care even more than you do. Let us be friendly to them and show that we appreciate them.

b) Street boys and girls should not be given money because they use it to buy bhang, cigarrets, glue, etc. This later affects them in that they develop diseases like cancer and tuberculosis.

Street children can be engaged in some work like masonry, carpentry, hairdressing, tailoring etc. This enables them to think about their future and respect life.

c) Schools, libraries, hospitals and homes should not be only for those who can afford them. Our boys and girls on the streets need them too to avoid the nasty things they do on the streets as they will be busy like any other person.

d) Street boys and girls should be given care for them not to feel like they are left out of the society they belong to. How can we get to them and find out how they feel and what they think?

By E. Otieno Obondo